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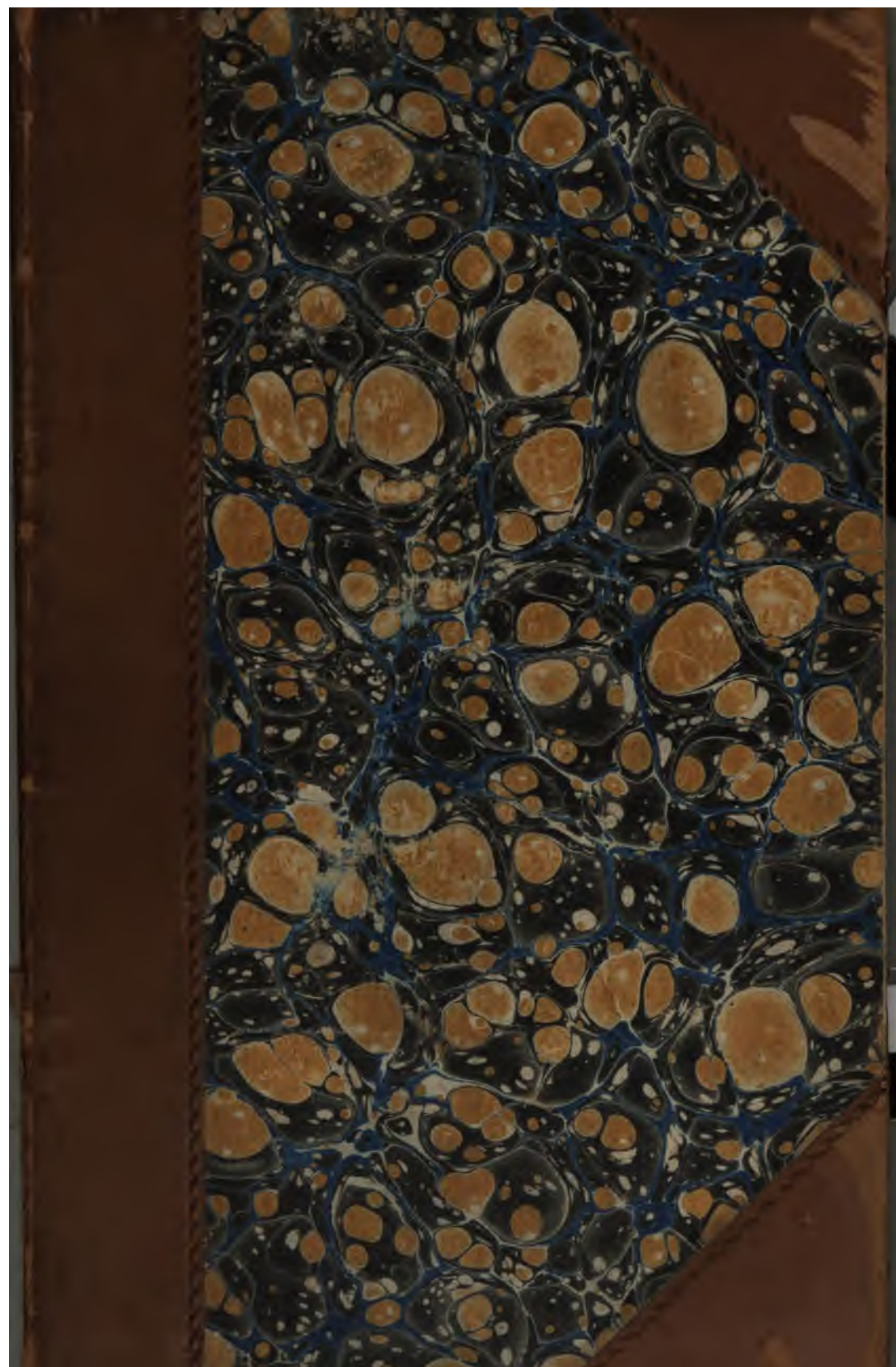
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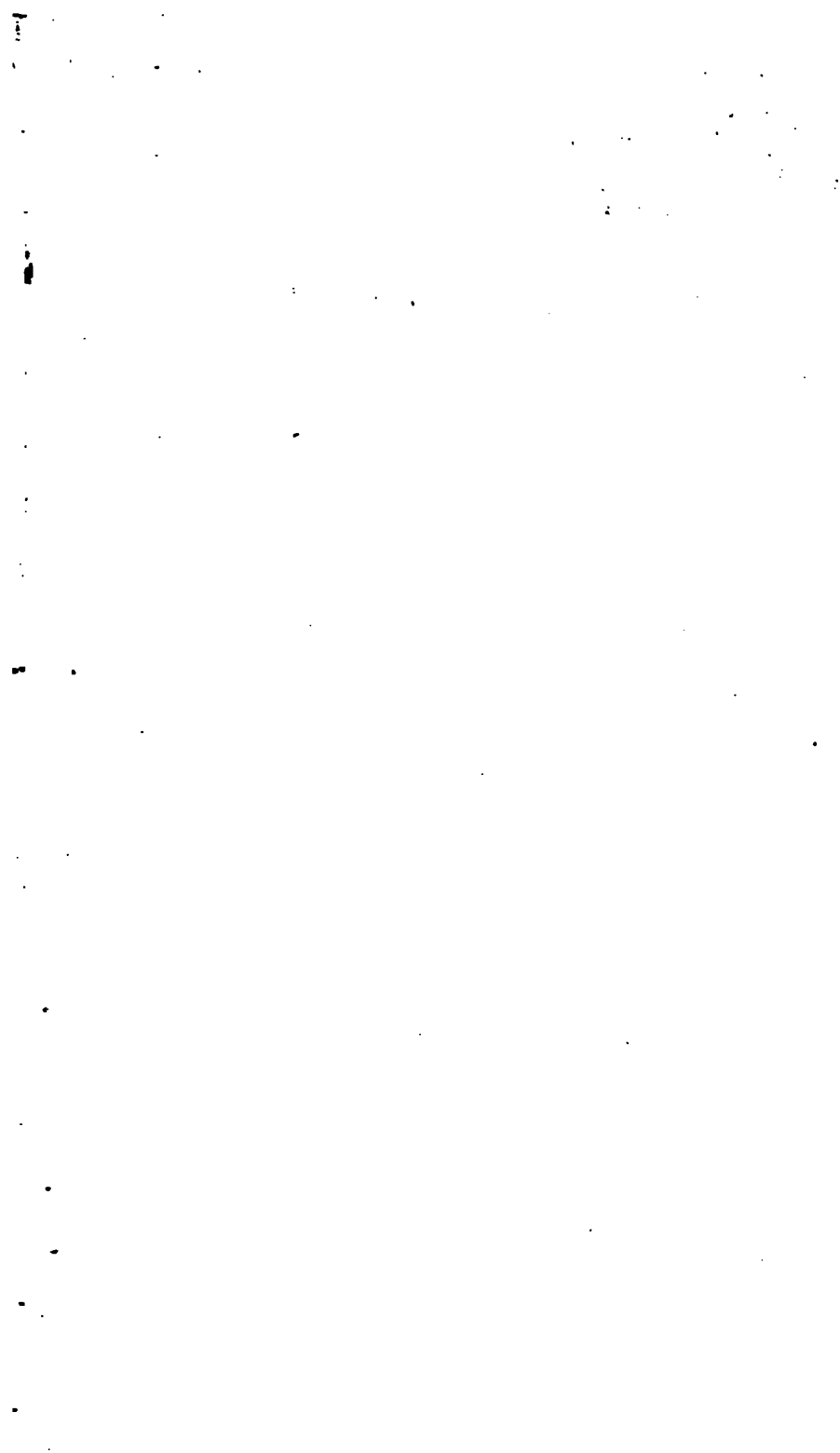
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FAITH
AND
JUSTIFICATION.

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Soon will be published

BY THE REV. H. J. TODD, M.A. &c.

THE LIFE

OF

ARCHBISHOP CRANMER.

SH. 1829.
FAITH. AND JUSTIFICATION:

TWO DISCOURSES

BY

catalogue
Dr. John Sharp
THE MOST REVEREND DR. JOHN SHARP,

Todd
FORMERLY LORD ARCHBISHOP OF YORK;

AND THE LATE OWEN MANNING, B. D.

PREBENDARY OF LINCOLN, &c.

WITH A PREFACE, NOTICING OBJECTIONS MADE BY THE PRESENT
ARCHDEACON OF ELY TO A PUBLIC DECLARATION OF THESE
DOCTRINES AT THE BEGINNING OF THE REFORMATION
IN ENGLAND; AND WITH AN APPENDIX OF NOTES
FROM THE WRITINGS OF MANY OF OUR
MOST DISTINGUISHED DIVINES.

BY

THE REV. HENRY JOHN TODD, M.A. &c.

CHAPLAIN IN ORDINARY TO HIS MAJESTY,
AND RECTOR OF SETTRINGTON, COUNTY OF YORK.

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PREFACE.

THE first of the following Discourses was composed by Archbishop Sharp, while he was the rector of a large parish, with a view to relieve the perplexity of certain parishioners, occasioned by doubts whether they were real and true believers, whether their faith was of proper character. It is one of the sixteen CASUISTICAL SERMONS, as they are called, which he had preached on several occasions, forming the *third* volume of his Discourses ; in which it is entitled, OF FAITH, WHEN TRUE, SAVING, AND JUSTIFYING. It is a composition of great value, consisting of the most intelligible notions, and delivered in the most intelligible terms, after his usual method ; which was, “ (a) in the making his sermons, *how to render things plain enough* ; that is, to find out phrases suited and levelled to the capacities of the vulgar, and yet not vulgar

(a) Mr. Newcome's Life of Archbishop Sharp, 1825, p. 39. To the Diocese and County of York the name of this excellent prelate will ever be dear. He was a native of Yorkshire.

enough themselves to offend the politest taste: he was not at a loss for words, significant and proper enough to express his sentiments, (and which came from him with as much ease and readiness as from any man living,) but he wanted to be understood by every body, even his meanest auditors, at the first hearing, and to effect this too without using low and creeping similies, rustic phrases, or tedious repetitions, or, if possible, without impairing either the force of his argument, or the beauty of his style."

While this excellent preacher thus laboured for the instruction and comfort of those committed to his charge, many of the strange tenets which, but a few years before, had been widely propagated through the land, contributing to the ruin both of the Church and State, were still cherished and maintained; such as unconditional election; instantaneous conversion; belief only in order to be saved; and "(^b) that imputed righteousness is

.. (^b) Preface to the Sermons of Anthony Farindon, B. D. 1647. Farindon was the friend of Hales, and other eminent divines of our Church, at this period. His discourses are always perspicuous as well as learned, and often highly eloquent in the detections of hypocrisy and in persuasions to a good life. Of his friend, the celebrated John Hales, he informs us, "that in his younger days he was a Calvinist, and when employed at the *Synod of Dort*; but that at the well pressing of St. John, iii. 16, by Episcopius, *There*, as he has often told me, *I bade Calvin good-night.*" Farindon's Letter prefixed to the *Golden Remains* of Hales, 2d edit. 1673.

all, when we have none of our own ; that we may be reputed good, when we are notoriously evil ; that our election may be sure, though we do not make it so, and that we must assure ourselves, when we have more reason to despair ; that assurance is a duty, and to work it out none."

Hence the formation of the following Discourse ; in which endeavour to expose and rectify mistake Dr. Sharp was seconded by many illustrious churchmen, in or very near his time ; particularly by Chillingworth, Jeremy Taylor, and Barrow, by Hammond, Patrick, and Bull. In the endeavour to recover men from a vain profession and security, and at the same time to recommend a just and persevering course of duty, this Discourse indeed eminently and precisely exemplifies *the kind of instruction recommended by the late bishop of Winchester to the Clergy* in discussing subjects of morality or theology, the doctrines or the duties of Christianity ; the one not being to be dwelt upon to the exclusion of the other. "(c) For if a minister," the learned prelate contends, "should tell his parishoners **THAT THEY WILL BE SAVED IF THEY HAVE FAITH IN JESUS CHRIST, WITHOUT EXPLAINING TO THEM WHAT HE MEANS BY FAITH** ; or even if, with explaining to them the true

(c) Refutation of Calvinism by Bishop Tomline, 1811, (then bishop of Lincoln,) chap. 3.

sense of the word, he makes this doctrine the constant subject of his discourses, and does not frequently inculcate the personal and social duties separately, as essential parts of the character of a true Christian, and as an indispensable proof of his possessing a lively faith, *he will be very far from improving the* (d) *morality of*

(d) The directions of the great and good Archbishop Usher, to the Clergy are of the same kind. See his Life prefixed to the Collection of his Letters, &c. 1686, p. 88.—Thus a later divine, whose discourses are truly eloquent, observes, “Jesus Christ taught *morality*; that is, the *way of living like men*; and the 5th chapter of Matthew is an excellent lecture of *this kind*. So that *to disparage morality*, is to disgrace Christianity itself, and to vilify one of the ends of Christ’s coming into the world. For all religion and all duties respect either God, our neighbour, or ourselves; and the duties that relate to these two last are acknowledged *moral virtues*.” Discourses &c. by Jos. Glanvil, Rector of Bath, collected by the pious Anthony Horneck, 1681, p. 72. The old pretence, that “religion is to be erected on the ruins of morality,” was thus refuted by a preacher of still earlier days, who bade his auditors, (nor in our own time can any advice be more salutary,) “not to fear *that ridiculous and ungodly imputation*, which presents you to the world under the name of *mere moral men*.—I much wonder, how long a good moral man hath been such a monster. What is the Decalogue but an abridgment of morality? What is Christ’s Sermon on the mount but an improvement of that?—Was the new creature, the Christian, raised up to thrust the moral man out of the world? Must all be election and regeneration? Must all religion be carried along *in phrases, and words, and noise*? And must justice and mercy be exposed as monsters, and flung out into a land of oblivion? Or how can they be elect and regenerate,

his audience." Therefore, exactly as Dr. Sharp explains at the close of his Discourse the indissoluble union, so the bishop further says, "Let not these two, *faith and works, which Christ has joined together in his Gospel*, be ever separated by his ministers."

The second Discourse in the following pages is accordingly in unison with this important advice; and, like that which precedes it, is easy to be understood by all, teaching us that being (°) justified by grace we should be careful to maintain good works, "as we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil." It was published by the author himself in 1790, with another Discourse on ELECTION, (and after his decease they were again published with several others in 1812,) at

who are not just and merciful? No: the moral man that keeps the commandments is not far from the kingdom of God; and he that is a Christian, and *builds up his morality, justice, and mercy, upon his faith in Christ*; he that keeps a good conscience, and doth to others what he would have that others should do to him; shall enter in, and have a mansion there, when these speculative and seraphic hypocrites, *who decree for God, and preordain there a place for themselves*, shall be shut out of doors." Farindon's Sermon. 1647, p. 477.

(°) See the Supplement to the Discourse on Justification through Grace, in the preceding pages, p. 46, seq.

the (f) request of many who had heard them in one of the parishes of a very considerable town, in the hope of counter-acting doctrines of a very different tendency. The author was both a scholar, to whose labours the literature of his country is greatly indebted ; and also (g) “ an amiable example of that rectitude of conduct, and universal benevolence, so perfectly consistent with *those evangelical truths which he had so long, so rationally, and so forcibly impressed upon his auditors.*” Among those truths, it is evident that he considered the subject of justification as of the deepest importance ; and therefore condensing what he would find in one of the early formularies of our Church, and what had been since delivered by many of her brightest luminaries, relating to his purpose, he earnestly inculcated the distinction, between a first and final justification, and therewith the connection of faith and works.

(f) Advertisement prefixed to the first publication of the Discourses.

(g) Nichols's Literary Anecdotes, vol. ix. p. 452. Mr. Manning was rector of Pepperharrow, and Vicar of Godalming, county of Surrey. He died in 1801 at the advanced age of 81. He completed, in two folio volumes, the Saxon dictionary which had been begun by his friend the Rev. E. Lye ; and he collected numerous materials for the history and antiquities of the county in which he was beneficed, which have since been published in the complete history of it by the learned W. Bray, Esq. His Sermons have been collected into two volumes, which were published in 1812 ; and they are excellent.

To sound Discourses, thus exhibiting clear and definite notions of saving faith, and thus illustrating each other, I have thought it might be serviceable to invite especial attention, opposed as they are to certain tenets of the present time that are dangerous to morality, and concurring as they do with sentiments of our standard divines, which therefore I have added to them in Notes, upon the most important topics of their discussion. Such a compendium is certainly authentic. The well-being of society, as well as the happiness of individuals, it also certainly concerns. And very cheering it is to observe the goodly fellowship in doctrine of so many "leaders of the people by their counsels;" whose earnest endeavour it has been to inculcate the great Scriptural truth, as ^(h) one of them expresses it, "*that we must not expect to reap in mercy, unless we sow to ourselves in righteousness* ; and that neither jesuit nor fanatic should ever persuade us to the contrary;" who studiously also caution us, to use the words of ⁽ⁱ⁾ another of these wise and eloquent instructors, "against the dangerous mistake of those who teach men to rest upon *faith alone*, and deny the necessity of good works in order to salvation."

(^h) Bishop Bull, in his Serm. on Hosea x. 12.

(ⁱ) Dr. Stanhope, Paraphr. on the Epistles and Gospels, 13th Sunday after Trinity.

The same caution was urged at the commencement of the Reformation in this country. But the authority of that period, which is followed in the second of the Discourses in this volume, has been recently questioned, it seems, on account of an alleged "discovery" by the present Archdeacon of Ely; which is, "(^k) that the *Necessary Erudition of a Christian Man* in 1543" (and this is the authority I mean) "is not a genuine criterion of the sentiments of Archbishop Cranmer," and that therefore Protestants are not "(¹) to cite his authority for *the distinction*" (which that book exhibits) "*between a first and final justification.*"

So important an allegation respecting a subject so important, although it is made by an official dignitary of unremitting labour and high attainments, may however be respectfully examined.

And first, the discovery is assumed from a passage which occurs in a "(^m) Conference had, betwixt Master Ridley and Master Latimer in prison, upon the objection of Antonian, meaning thereby some popish persecutor, as Winchester:" in the course of which

(^k) Appendix of Notes to a Charge delivered to the Clergy of the Archdeaconry of Ely, April 29, 1828, p. 118.

(¹) Ibid. p. 121.

(^m) Citation from Fox's Book of Martyrs by the Archdeacon. Appendix, &c. p. 120.

conference bishop Ridley says, “ (ⁿ) but I will plead with our Antonian upon matter confessed. *Here with us, when as papistry reigned, how doth that book, which is called THE BISHOPS’ BOOK, made in the time of King Henry the eighth, whereof the bishop of Winchester is thought to be the first father or chief gatherer; how doth it (I say) sharply reprove the Florentine Council, in which was decreed the supremacy of the bishop of Rome, and that with the consent of the emperor of Constantinople, and of the Grecians !”*

Hence the Archdeacon deduces a claim for Stephen Gardiner, the bishop of Winchester, as the author of the doctrine in dispute; and it leads him to compliment his own research, as well as to animadvert on mine, (^o) with threefold admiration, viz. “ Yet of *this very book* Mr. Todd says, ‘ (^p) It was a fatal blow to the enemies of the Reformation, and was confirmed in its triumph by an act of parliament. *Hist. and Crit. Introd.* p, iii.’ So then, the wily, crafty, subtle Gardiner was the reputed compiler of a work which was ‘ a fatal blow’ to himself and his colleagues !!!”— Certainly, I may repeat it, the *Bishops’ Book* was a triumph over the opposition of Gardiner and his party,

(ⁿ) Ibid.

(^o) The Archdeacon’s Appendix, p. 121. n.

(^p) In the *Declarations of our Reformers*, &c. which I published in 1818.

notwithstanding their number and their power. For that especial book declared the rise, and eminently contributed to the progress, of Protestant opinions, *which Gardiner and his colleagues violently* (1) *opposed.* That especial book was a proclamation of good tidings, which Gardiner, at the framing of it, would gladly have suppressed; for it encouraged the common people to read the Scriptures, *which he was wont, at all times, loudly to condemn.* But we must see the entire claim, upon the present occasion, for this anti-reformer. The extract from the Notes of the Archdeacon, already given “ (1) supplies,” he says, “ the unimpeachable evidence of bishop Ridley in attestation of two facts, one of which is, that *Papistry reigned* when the *Bishops’ Book* was compiled; and the other is, that Stephen Gardiner was *thought to be the first father or chief gatherer thereof.* And, further, we have the authority of Jeremy Collier supported by circumstantial evidence, to shew that the *Necessary Erudition* was more tainted with popish error and superstition than the *Institution or Bishops’ Book.* It may therefore be concluded, *without fear of contradiction,* that the former exhibits a standard of the opinions of bishop Gardiner rather than of Archbishop Cranmer; and that the Papists may, with as much propriety, shelter the doctrines of purgatory and transubstantiation under the sanction of this eminent Reformer’s name, as

(1) Strype. Burnet.

(1) His Appendix, &c. p. 121.

Protestants may cite his authority for *the distinction between a first and final justification.*—Thus the *Bishops' Book* is cited, while the inference applies not *expressly to that work*, but to the *Necessary Erudition*, or *King's Book*, (as the latter was called,) published about six years after the former. But the Archdeacon identifies the former with the latter, and also with the *Articles of Religion*, which preceded both; there being, he observes, “(s) *what might virtually be considered as three different editions of the SAME WORK*, viz. 1. The *Articles of Religion*, (1536) 2. The *Institution of a Christian Man*, or *Bishops' Book*, (1537.) 3. The *Necessary Erudition of a Christian Man*, or *King's Book*, (1543.)”—Yet in truth there are many differences between the second and third of those productions. Even the passage, to which Ridley points, is not to be found in the *Bishops' Book*; though the Archdeacon forbears to notice the *mistaken reference* of the pious bishop, “(t) *whose memory was never good*,” (himself informs us,) and appeals to the *King's Book*, apparently without a doubt that the passage is also in that which preceded it; making the passage subservient to his representation

(s) His Appendix, &c. p. 119.

(t) In this very conference with Latimer, under the seventh objection of Antonian, viz. “My memory was never good, for help whereof I have used for the most part to gather out notes of my reading &c.” Fox, Book of Martyrs.

of the present learned and indefatigable bishop of Salisbury, (a prelate to whom the Church of England will ever acknowledge her deepest obligations,) as sheltering the leading principle of his recent work on Justification under the revered name of Cranmer. That principle is the point before us, the main subject of the second interesting Discourse (as I have said) in these pages, namely, the distinction between a first and final justification; and that distinction is certainly the doctrine of the Archbishop. But to the Archdeacon “(u) it has always appeared,” he says, “a most unwarrantable reflection upon the memory of this illustrious Reformer, to make him responsible for the contents of this more than semi-popish production.” And therefore he at once considers the book in question to be “the standard of Gardiner’s opinions!”

It has never been denied, that in the *Erudition* there are “(w) points which Cranmer did not approve,” and that these were “foisted into it by Gardiner’s means and interest at that time with the King.” Indeed, when the book was published, “both parties found cause in it to be glad and sorrowful; the reformers rejoicing to see the Gospel opened more and more, and *the morals of Christianity so well cleared, the covenant also between God and man in Christ, with the conditions of it, plainly and sincerely declared;*

(u) His Appendix, &c. p. 117. (w) Strype. Burnet.

while the Romish party thought they had gained much in the re-assertion of the seven sacraments, (which Cranmer however had opposed,) and they hoped that more would follow." But powerful as was the Romish party then against him, the Archbishop was not to be driven from the strong hold of Protestantism which he had already formed. Nor were the delusive satisfactions of Romanism now concealed. The formulary, it is true, possessed not all he desired; yet would still promote, he was confident, what he intended, that is, *a fuller reformation of religion*; which, when it came to pass under the reign of Edward, established the evidence of the *Erudition* as to the Archbishop's doctrine of a first and final justification. The superstitious tenets of Romanism that were to be found either in this formulary, or in the *Institution* which preceded it, were (x) then, under the exercise of an unfettered liberty of judgment afforded by the fortunate circumstances of that reign, rejected, discarded as erroneous; while doctrinal articles, in both the formularies, not differing materially, in nothing perhaps beyond a difference of terms, from the subsequent formularies of our Church that have been authorized, were retained. *Now the distinction between a first and final justification*, was not then rejected, was

(x) Preface to the Formularies of Faith in the time of Henry VIII, by the Regius Professor of Divinity, Oxfd. 1825, p. iv.

slightest theological reference, and with no other reflection on the formulary than that which every Protestant is still ready to make, viz. that in the time of Henry "*papistry reigned*," while protestantism however was advancing. The argument is this: "How doth that book sharply reprove the Florentine Council, in which was decreed the supremacy of the bishop of Rome, and that with the consent of the emperor of Constantinople, and of the Grecians!" And thus the *Erudition* corresponds: "(^b) As to the *Council Florentine*, over and besides that the greatest part of learned men there were such as we spake of before, *the consent also of the Orientals and Grecians*, that were there, seemed to the whole countries that sent them so far both against Scripture and General Councils, and their ancient holy writers, that they forthwith shewed themselves so much discontent with that consent of their ambassadors, *that they then neither would receive the determination concerning the universal primacy of the bishop of Rome, neither since that time could be induced to agree to the same.*"—It is very probable that Gardiner wrote this part of the *Erudition* which discusses the king's supremacy, and which differs from the *Institution*; while it presents abundantly, and indeed justly, to the notice of the monarch, the impotence of Councils against *his* right. This had been a subject familiar to Gardiner.

(^b) Under the Sacrament of Orders.

To return to the doctrinal decision of Cranmer. This is what he says, first in the NECESSARY ERUDITION, 1543.

I. "This justification, whereof we have hitherto spoken, may be called the *first justification*, that is to say, our first coming unto God's house, which is the Church of Christ ; at which coming we be received and admitted to be of the flock and family of our Saviour Christ, and be professed and sworn to be the servants of God, and to be soldiers under Christ to fight against our enemies, the devil, the world, and the flesh ; of which enemies if it chance us, after our baptism, to be overthrown and cast into mortal sin, then is there no remedy but, for the recovering of our former state of justification which we have lost, to arise by penance, wherein proceeding in sorrow and much lamentation for our sins, with fasting, alms, prayer, and doing all such things, at the least in true purpose and will, as God requireth of us, we must have a sure trust and confidence in the mercy of God, that for his Son our Saviour Christ's sake He will yet forgive us our sins, and receive us into His favour again. And so, being thus restored to our justification, we must go forward in our battle aforesaid, in mortifying our concupiscence, and in our daily spiritual renovation, in following the motions of the Spirit of Christ, in doing good works, and abstaining from sin and all occasions thereof, being armed with faith, hope, and charity,

to the intent we may attain our *final justification*, and so be glorified in the day of judgment with the reward of everlasting life.—We refer all unto God's goodness and mercy, by the which we both come unto *the beginning of our justification*, and do proceed and go forward in the same, and finally attain *the end thereof*, and be brought to everlasting life.—*This sacrament of baptism* may well be called a covenant between God and us, whereby God testifieth, that He for his Son Christ's sake *justifieth us*, that is to say, *forgiveth us our sins*, and endueth us with his Holy Spirit, and giveth us such graces, that thereby we be made able to walk in the works of justice ordained by God to be exercised of us *in this present life*, to the glory and praise of God; and so persevering, *to enjoy the fruit of the life everlasting*. And we again, upon our part, ought most diligently to remember and keep the promise that we in baptism have made to Almighty God, that is, to believe only in Him, only to serve and obey Him, to forsake all sin and the works of Satan, to mortify our affections of the flesh, and to live after the Spirit a new life. Of which promise and covenant, by us made to God, St. Paul putteth us in remembrance, saying, "Know ye not that all we, which are baptized in Jesus Christ, are baptized to die with him? For we be buried with him by baptism to die, that like-wise as Christ was raised up from death by the glory of his Father, even so we should walk in a new life."

II. Next, in the HOMILIES, 1547. "Our office is not to pass the time of this present life unfruitfully and idly, and after that we are *baptized or justified*, not caring how few good works we do to the glory of God, and profit of our neighbours.—Infants being *baptized*, and dying in their infancy, are by this sacrifice (the sacrifice of Christ) *washed from their sins*, brought to God's favour, and made his children and *inheritors of the kingdom of heaven*. And they, which in act or deed, do sin after baptism, *when they turn again to God unfeignedly*, are likewise washed by this sacrifice from their sins. Therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour, Christ Jesus the Son of God, once offered for us upon the cross to obtain thereby God's grace and *remission as well of our original sins in baptism*, as of all actual sin committed by us after our baptism, *if we truly repent and convert unfeignedly again*.—Christ declared, that the laws of God be *the very way that doth lead to everlasting life*.—So that this is to be taken for a most true lesson taught by Christ's own mouth, that the works of the moral commandments of God be *the very true works of faith*, which lead to the blessed life to come."

III. Still further, in his DEFENCE OF THE DOCTRINE OF THE LORD'S SUPPER, 1550. "For this cause Christ ordained baptism in water, that as surely as we see, feel, and touch water with our

bodies, and be washed with water ; so assuredly ought we to believe, *when we be baptized*, that Christ is verily present with us, and that by him we be newly born again spiritually, and *washed from our sins*.—I know what account I shall make to God at the last day, when every man shall answer for his vocation, and receive for the same, good or ill, *according as he hath done*.—Now there remaineth no more sacrifices for sin, but *extreme judgment at the last day*, when Christ shall appear to us again, not as a man to be punished again, and to be made a sacrifice for our sins, as he was before ; but shall come in his glory, without sin, to the great joy and comfort of them which be purified and made clean by his death, *and continue in godly and innocent living* ; and to the great terror and dread of them that be wicked and ungodly.”

Thus, in our LITURGY, the Collects and Prayers agree with the great Reformer, who indeed was very distinguished in the formation of it, in “ (c) founding the hope of salvation, and therefore final justification, not on *faith only*, but on the promises of Christ, that he ~~would~~, in the day of judgment, reward every man *according to his works*,—not works only, but faith and works, as means and conditions of salvation.” Thus also in our ARTICLES OF RELIGION,

(c) Appendix to the bishop of Salisbury’s Charge in 1826, p. 74.

where “the *twelfth* speaks of works done *after* justification, it cannot mean the last judgment; and the *thirteenth*, in speaking of works done *before* justification, can mean only the remission of sin in baptism. In the Homily of Salvation, justification is identified with *remission of sin*; and *justified* and *baptized* are used as synonymous terms. And that the justification there mentioned is *justification by faith only*, is evident from the reference which is made in the *eleventh Article*, to the Homily, as the expositor of its doctrine. But if justification by *faith only* be limited to the remission of sin and to baptism, it cannot be the *only* justification, (especially if justification be equivalent to salvation, and salvation to the possession of the reward of eternal life;) but there must be, according to CRANMER'S distinction, a *present and a future, or a first and final justification*.”

While the bishop of Salisbury thus appeals to the *Erudition*, so we find in elder times (^d) Plaifere, (^e) Heylin, and (^f) Ward, expressly citing the book

(d) Appeal to the Gospel for the true Doctrine of Divine Predestination, &c. Reprinted at Cambridge, with other valuable Tracts in 1719. See chap. 14, especially. Plaifere was a learned divine of James the first's time

(e) Reformation of the Church of England justified. And his Quinquarticular History. See the Collection of his excellent Tracts, fol. 1681.

in aid of the Protestant points they are discussing; and in later days (g) Winchester, (h) Hey, (i) Daubeny, (k) Young, (l) Graves, the present (m)

(f) This book, (*the Erudition*,) is alledged by Dr. Ward in his determination *concerning the certainty of the justification of all baptized infants*, as agreeing with the doctrine of our liturgy in the baptism of infants, &c. Plaifere's Appeal, &c. ch. 14. Dr. Ward was one of our plenipotentiaries at the Synod of Dort.

(g) Dissertation on the 17th Article of the Church of England, &c. Oxford, 1773. A masterly Tract, but anonymous. The author was Dr. Winchester, fellow of Magdalene College, Oxford.

(h) Lectures on Divinity at Cambridge, as Norrisian Professor; of the highest theological character.

(i) Guide to the Church, Appendix, 1799.

(k) Visitation-Sermon at Malton in 1815, since printed with two other excellent Discourses on Original Sin and Predestination, and recommended to the study of candidates for Holy Orders, by the Archbishop of York.

(l) Calvinistic Predestination repugnant to the general tenor of Scripture, by the Very Rev. R. Graves, D. D. King's Professor of Divinity, Trin. Coll. Dublin, 1825. Introduct. p. 7.

(m) Visitation-Sermon by the Hon. and Rev. Henry Ryder, &c. 1808, p. 35. Where he refers to the valuable remarks in the *Erudition* on the subjects of *predestination* and *election*.

bishop of Lichfield, and (ⁿ) Whittaker, (not to mention many others,) referring to the same authority, without the expression of a doubt as to its credit and importance. In the belief of a first and final justification, numerous too are those who agree with Cranmer. Thus the learned and pious Dr. Jackson, (^o) himself a host in the defence of our Church, illustrates this point in his large and inestimable treatise upon *Justifying Faith*, written in 1615, in opposition particularly to the Romanists, who, as he elsewhere also says, (^p) “seek to magnify works above faith, as well in point of *justification*, as in respect of *salvation* or *final retribution*.”—“(^q) God justifies,” he says, “those

(n) Sermons on Justification by Faith, preached before the University of Cambridge in 1825, p. 98. Where the *Erudition* is cited on account of the excellent distinction it offers as to *works*.

(o) He had been President of Corpus Christi College, Oxford, and Dean of Peterborough; a man of most profound learning, and “who demeaned himself with that Christian innocence, candour, wisdom, and modesty, that malice itself was more wary than to cast any aspersions upon him;—I bless God, said another pious and learned person of his time, (Barnabas Oley,) for the confirmation which Dr. Jackson hath given me in the Christian religion against the Atheist, Jew, and Socinian, and in the Protestant against Rome.” Life prefixed to his works in 3 vols. folio, 1673.

(p) Works, vol. iii. p. 585. (q) Works, vol. i. p. 743.

only which have the seals or pledges of His calling, of which whosoever are partakers, are in a secondary sense accounted justified. *How shall we, saith the Apostle, (Rom. vi. 2, 3, 4,) that are dead to sin, live yet therein? Know ye not, that all we which have been baptized into Jesus Christ, have been baptized into his death? We are buried then with him by baptism into his death.* All persons *baptized* may be accounted *justified* in the same sense they are dead to sin; and dead all such are to sin, not really or actually, but by profession, inasmuch as by receiving this outward seal of God's covenant, or other like pledges of His favour, they bind themselves to abrogate the sovereignty of sin in their mortal bodies, and to give their members weapons of righteousness unto God. Thus when the Apostle speaks indefinitely of all their salvation or justification, to whom he writes, his meaning can be no other than this, that all of them have received undoubted pledges of God's mercy, and need not doubt of *justification actual, or final absolution, SO THEY WOULD WALK WORTHY OF THEIR CALLING.*" Here the excellent writer observes in a marginal note, that "Non-observance of this distinction between justification *presumed* and *accomplished*, or on God's part proclaimed and sealed to us, hath made many expositors, (otherwise men of admirable judgment and sagacity,) run counter in some passages of St. Paul's Epistles." Soon afterwards he adds this perspicuous and impressive

sentence: “ (r) There is another acception of justification yet behind, *most frequent with St. Paul*, to wit, the actual sentence of the judge acquitting or absolving us, or for *final absolution* or actual acquittance of the parties so qualified as St. James requires.”

To the same purpose might be abundantly cited the admirable writings of Dr. Isaac (s) Barrow, bishop (t) Bull, Dr. (u) Waterland, and Dr. (w) Stanhope, the valuable Discourse also of Mr. (x) Young, and the Appendix to the important Charge (from which a brief extract has already been made) of the present bishop of Salisbury, if, in regard either to the doctrine or the

(r) Works, vol. i. p. 745.

(s) Especially his noble Discourses of Justifying Faith.

(t) His *Harmonia Apostolica*, and his Sermons throughout.

(u) Review of the Doctrine of the Eucharist, ch. 9. Summary view of the Doctrine of Justification, iv. § 4.

(w) His Paraphrase on the Epistles and Gospels, particularly on those for the 13th Sunday after Trinity.

(x) Visitation-Serm. as before, and the Notes, p. 134. p. 241.

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history of it, the ancient formulary of Cranmer required further support.

I have now only to commend to the most serious attention of the reader the doctrine I have brought before him, and to his good-will the humble but grateful labour of the compilation.

ARCHBISHOP SHARP'S

DISCOURSE

ON

FAITH.

ACTS XVI. 31.

BELIEVE ON THE LORD JESUS CHRIST, AND THOU
SHALT BE SAVED.

YOU may remember, that I have not long ago preached several Sermons about religious trouble of mind ; and I then made it my business to give an account of sundry points, which, through their not being well understood, had a great influence if not in causing, yet in the increasing, that sort of affliction. And I told you that, as I had opportunity, I would go on with this argument, and speak to some other points, which often prove the occasion of many frights and doubts to timorous and melancholy persons. Having therefore an opportunity now given me, I mean to proceed where I left off.

Five causes of religious trouble, which arise from the misapprehension of things, I have already spoken to ; that is to say, first, the opinion men have taken up about desertion, or God's forsaking them ; secondly, the loss of their spiritual comfort, and the dulness and deadness of their hearts as to all religious duties ; thirdly, the being haunted with wicked and blasphem-

ous thoughts; fourthly, the extreme fewness of those that shall be saved; fifthly, the uncertainty they are in, as to their particular election to salvation.

I now come to consider two other things, which some melancholy people often complain of, and which cause them as much uneasiness, as any other points I have named; and that is, in the sixth place, their want of faith, and, in the seventh place, their not being truly penitent for their sins. (a) Faith and repentance, they know very well, are the great Gospel duties, and indeed the only conditions required to salvation. And if they want either of these, in what a miserable condition are they! But yet as things stand with them, they have neither true faith nor true repentance. These two things, I say, I shall now endeavour to give some satisfaction about, by putting both these duties in a fair light, and shewing that good people's uneasinesses and frights about them are occasioned purely by their not rightly understanding the nature of them.

I begin with Faith, to which I shall at this time confine my Discourse.

The general description of that faith, whereby Christians are to be saved, is given us in the words of St. Paul I have now read to you. When the jailer, in

(a) See Note A in the Appendix.

the verse before, had earnestly desired Paul and Silas to instruct him in the way of salvation, saying, "Sirs, what must I do to be saved?" the answer they return to him is, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house:" So that saving, justifying faith is to believe on the Lord Jesus.

Well but, say they whose cases we are speaking to, this is our misery, we do not believe on the Lord Jesus; on the contrary, we are sorely troubled with unbelief. If you ask them, What reason they have to think so, Do they not believe the Gospel, Do they not own our Lord Jesus to be the Son of God and the Saviour of the world? Yes, they will tell you, They do so; but yet, for all that, they want faith; because they are full of doubts concerning their condition: Now is not doubting contrary to faith? What is it, say they, to believe on the Lord Jesus, but to believe that the Lord Jesus is my Saviour, that his righteousness is my righteousness, and that I am one of those for whom he purchased eternal salvation? But they cannot bring themselves to a firm belief of this; they cannot thus apply Christ's benefits to themselves in particular. Is it not one of the articles which every Christian daily professes, namely, that he believes the forgiveness of sins? Why, they cannot say this; they do not heartily and steadfastly believe the forgiveness of their sins; and therefore, sure, they want something necessary to saving faith.

This is the case, and this I shall now particularly apply myself to ; and the rather, because I believe this is a notion of faith very common among us ; nay, I am afraid it is to be met with in some of our CATECHISMS and SYSTEMS of DIVINITY.

And here my business shall be to speak of two points.

First, Whether it be necessary to saving faith, to believe that my sins are forgiven me ; or to make such an application of Christ's righteousness to myself as from hence to be able to conclude, that I in particular am righteous by his righteousness, and consequently shall be saved by him ; or, which comes to the same thing, whether the doubting of this be the sin of unbelief.

And secondly, What is the true notion of that faith, which is in Scripture required as a condition of men's justification and salvation.

The resolving these two inquiries is all that can be thought needful, in order to the clearing up all difficulties in this matter.

I begin with the first inquiry, Whether it be of the essence of saving faith, to believe that my sins are forgiven me ; or to apply Christ's righteousness so particularly to myself as to believe that I am thereby a justified person.

Those persons whose case I am now speaking to, and likewise a great many others among us, do verily think that this is necessary to the having true faith, and that to doubt of it is the sin of unbelief. But now, if upon examination it proves to be otherwise, then I suppose they will be easily convinced that there was no ground for their fears and perplexities about this matter; for they may have true faith, how great soever their doubts may be of the forgiveness of their sins.

Now what I have to say as to this point, I shall represent in four following particulars.

First of all, let it be considered that it cannot be necessary to the having true faith, to believe that which God hath nowhere revealed. For when we speak of faith in a theological sense, (that is to say, as it is required of us as a duty by God,) as we do all along in this Discourse, it can have no other object than divine revelation, and is always commensurate with that; nor can it extend farther than that goes. So that whatever God has revealed, **THAT** is an object of our faith, and we are bound to believe it: whatever God has not revealed, **THAT** is no object of our faith, nor are we concerned, in point of religion, whether we believe it or no. This now being so, I ask, Where is it declared in the whole Scripture, which takes in all the revelations of God to mankind, and makes up an entire object of our faith; I say, where is it there declared that my

sins are forgiven me, or that Christ's righteousness is so imputed. (b) to me that I shall be saved eternally? And if these things be not there declared and revealed, then it is certain, it can be no part of my faith to believe them; nor can it be a sinful unbelief in me, to doubt of them.

But to this it will be said, Though it be not declared in the Scriptures, concerning particular persons and by name, that their sins are forgiven them; yet all particular persons are commanded to apply the general promises of Christ to themselves, as much as if they had been made to them by name; and if they do not this, they are guilty of unbelief. And this is the case of the persons I am now speaking of: they do not apply the promises of forgiveness of sins to themselves in particular; they do not lay hold of the merits of Christ, so as to make his righteousness their righteousness; and this is want of faith in them.

Well, to this I say in the second place, Let us at present admit this notion of faith that they contend for; but then, pray see the consequence. If God has commanded all men to apply the promises of Christ to themselves in particular; and that to do this, is faith; and not to do it, unbelief; then it follows for certain, that the worst men in the world are bound, under

(b) See the Note B in the Appendix.

penalty of eternal damnation, to make such an application to themselves: They are bound, if they would not be condemned amongst the unbelievers, to believe the remission of sins, that is, the remission of their own sins in particular: They are bound to believe that Christ's righteousness is as much imputed to them, as if they were righteous themselves: I say, They are bound to do all this, because every man is bound to have true faith in Jesus Christ. And if this be true faith in Jesus Christ, then, whenever they can bring up themselves to such a pitch of (°) confidence as to be able thus to do, they are as true believers, and as much in the number of the faithful, as those that live the most holy and pure lives; how careless, and dissolute, and vicious soever, their lives and conversations be. But this is so intolerable a consequence, that I believe no sober man will own it; and therefore we may from hence form an undeniable argument, that faith in Christ, and application of his promises to ourselves, are two quite different things.

But, thirdly, to come home to the point, let it be farther considered, notwithstanding all this talk of laying hold on Christ's righteousness, and applying his merits to ourselves in particular, so as to believe that we are righteous through his righteousness, and that through the merits of his sufferings all our sins are actually for-

(c) See Note C in the Appendix.

given; I say, let it be considered, that these things are so far from being a necessary ingredient in the true faith, that it does not appear, from the Scriptures, that they are so much as required of us as a duty at all, or that the not doing of them shall be imputed to us as a sin. The reason why I say so, is this: All the Scripture promises of forgiveness of sin, and of eternal life, through the blood of Jesus Christ, are made unto mankind under a (^d) condition that they perform the terms of the new covenant, which was then sealed by that blood between God and man; which terms, as we have said, are faith and repentance. No man therefore can, or ought, to apply these promises to himself, that is, so as to think that he has a right or title to them, any farther than he can satisfy himself he has performed those conditions; nay, it would be an unwarrantable, sinful presumption in him, if he should offer it. But now, if it be every man's duty, nay, or any man's duty, thus to apply the promises to himself, and a sin in him if he did not, then it must be supposed likewise that it was his duty to believe that he has performed the conditions. But now I desire any man to shew me any text of Scripture where God has commanded, that we should believe that we have performed the conditions of the new covenant, or declared it to be a sin in us, if we cannot thus believe. Thus far God has commanded us to believe; namely, that Jesus Christ is the Son of

(d) See Note D in the Appendix.

God and the Saviour of the world, (1 John, iv. 14, 15,) and that whosoever believeth in him shall not perish, but have everlasting life, (John iii. 15.) But He has (e) nowhere commanded us to believe, that we are true believers, and consequently that we shall not perish, but have everlasting life. The Scripture requires us to believe, that all true penitents shall have remission of their sins, through the blood of Christ. But it nowhere requires us to believe, that we are true penitents, and that we shall have remission of sins. Lastly, the Scripture has told us, that if our faith be sincere, it shall be imputed to us for righteousness, as Abraham's faith was. But this is quite a different thing from laying hold of Christ's righteousness and applying it to ourselves, and then calling it faith so to do. Since now no man is obliged, by the law of God, to believe, or to be (f) assured, that he has faith or repentance, or has performed the conditions of the Gospel-covenant, (as it is certain, no man is, and indeed in many cases as things stand with men, it is a matter really impossible they should be, thus assured,) it undeniably follows, that neither is any man bound to make such an application of the promises of the Gospel to himself, as this notion of faith that I am now speaking of supposes; and if such an application be not his duty, then it is certain he may have true saving faith without it. But, some may say, ought not every man,

(e) See Note E in the Appendix.

(f) See Note F in the Appendix.


especially every good man, to apply the promises of the Gospel to himself in particular? Are they not to be the support, and the comfort, and the joy of his life?

To this I answer these two things: In one sense, every man, both good and bad, ought to apply them to himself; and, in another sense, every good man may so apply them.

First, every man whatsoever ought to apply the promises of the Gospel to himself, as they are motives and encouragements to spur him on to do his duty. But then this application is but to be conditional, that is, thus: He ought to look upon all the promises as belonging to him, if he perform the conditions of them: he ought verily to believe that he, in particular, shall be a sharer in all the benefits that Christ has purchased for his Church, supposing that he makes good the terms on his part required in the covenant of grace. This kind of application of the promises is necessary to be made by every man, both good and bad; because it is necessary to the doing our duty. Without such an application, a man would not be put upon using his endeavours to attain the things promised, and consequently the promises of God would lose their end; they would not be motives to obedience. And thus far I will readily grant, that to apply the promises to ourselves, is of the essence of faith; and not to do it, is

unbelief; for, indeed, it is a flat denying our assent to the revelations of God. God saith, in general, "Who-soever believeth, and repenteth, shall be saved." The man, who refuses to make this application, must be supposed to contradict this; for he must be supposed to say, that he does not believe that he himself should be saved, though he should believe and repent, which is flat unbelief.

But now, the persons I am treating of are no ways guilty of this unbelief. For they do apply the promises of the Gospel to themselves in particular, in that conditional way we now talk of. They acknowledge and believe the remission of sins in general, and the salvation purchased by Jesus Christ. And they believe likewise, that they in particular should have their portion in those benefits, if they did perform the conditions. Thus far, then, they do apply the promises to themselves; which is all that faith obliges them to do. But here they stick. They are in doubt whether they have performed these conditions, whether their faith and repentance be such as God will accept. This is their doubt: but this is no unbelief in them. For, as I said, they ought not, they cannot, farther believe the promises to belong to them, than they can satisfy themselves they have made good the conditions. But, secondly, besides this conditional application of promises, by way of motive and encouragement to do our duty, which every man, both good and bad, is bound to make



to himself; a good man may go farther; for he may make a positive, absolute application of the promises of forgiveness and salvation to himself, to his own unspeakable comfort; that is, when he (g) finds by the holy frame and temper of his own heart, and the fruits of piety in his life and conversation, that he has the qualifications of a true disciple of Christ, he may speak peace to himself upon good grounds, and assuredly believe that the promises of the Gospel do belong to him in particular, that his sins are forgiven him, that he is actually in the favour of God, and that, if he perseveres in that course of holiness in which he now walks, he shall at last attain everlasting salvation. But then, it is to be remembered, that these comfortable reflections and applications are not so much his duty, as his happiness; or, if you will, they are no otherwise his duty, than as it is his duty to contribute all he can to the making his life as happy, and as comfortable, as he can, in this world.

The plain English is, these things do not make any part of the conditions of the Gospel, but only of the comfort of it: it is the happiness of a man, that he is able to make such a judgment of the sincerity of his own pious endeavours, as to conclude from hence that he is in God's favour; and so long as he makes such a judgment, he will not fail to draw such a conclusion, and

(g) See Note G in the Appendix.

much comfort will he receive from it. But if through ignorance, or mistake, or melancholy, he be hindered from making such a judgment of his own qualifications, as to give him confidence to believe that the promises belong to him ; this is rather his infelicity, than his sin ; it is not want of faith, but weakness of judgment. And, though he cannot with assurance look upon the promises as belonging to him in particular, so long as his mind continues thus clouded ; yet God Almighty, the searcher of hearts, knows that he has a right to them, and will effectually make them good, to the eternal salvation of his soul, if he continue faithful to the end.

But fourthly, and lastly, let it be farther considered that this assurance of our salvation, or this believing that our sins are forgiven, or this applying Christ's merits to ourselves, is nowhere in Scripture called by the name of faith. Nor, on the other side, are these terms of faith, and believing, ever used in such a sense as can be reasonably interpreted to import these things.

First, I say, that these things are never, in Scripture, called by the name of faith. We meet, indeed, with these things, often in the New Testament ; but they are always styled by another name than that of faith. The Apostle mentions the (^h) hope of Christians, and the full assurance of hope ; and he mentions their joying

(h) See Note H in the Appendix.

in the testimony of a good conscience, their peace and their joy in believing, (Rom. viii. 24.—Col. i. 5, 23. 1 Thess. i. 3.—Heb. vi. 11.—2 Cor. i. 12.—Rom. xv. 13.) In a word, we meet, in the New Testament, with several expressions of the confidence and assurance that good Christians had, or might have, of the favour of God and the forgiveness of their sins. But these things are nowhere intimated to be the same thing with their faith, in proper speaking, but rather to be the effects and consequences of their faith. Those things are represented to be the comfortable fruits of their faith and believing in Jesus Christ, and not to be faith or believing itself. And certainly it must be thus. For what grounds has any man of hope, or assurance, that his sins are forgiven him, or that the benefits of Christ's passion belong to him, other than this, that he is among the number of those true believers to whom the promises are made? And, if so, then his hope, or his assurance, is not the same thing with his faith, or his believing, but something that is consequent from it, or bottomed upon it.

But farther, I say, these terms of faith, or believing, are never used in that sense, in Scripture, in which the persons whose case we are now upon do take them. In Scripture we, indeed, often find mention made of faith in Christ for the remission of our sins. But nobody is to understand this of the belief of the forgiveness of a man's own sins

in (ⁱ) particular ; but of belief in Jesus Christ, by whom only remission of sins is to be obtained. St. Paul saith in my text, “ Believe on the Lord Jesus, and thou shalt be saved ;” but his meaning is not, *Believe that Christ died for thee in particular, and thou shalt be saved ;* but this ; *Believe that Jesus Christ was sent by God to be the Saviour of the world, and (^k) become a disciple of his, and then thou shalt be saved.* Again, our Saviour saith, “ Whoever believeth not, shall be damned,” (Mark xvi. 16.) But far be it from us to construe his words on this manner, that whosoever believeth not that he is one of those, to whom the promises of God do belong, shall be damned. But thus the context (Mark xvi. 15.) will oblige us to expound them, that whosoever has the Gospel preached to him, and does not believe it, and enter into the possession of it by baptism with sincere resolutions to live according to it, such an one shall be damned.

Lastly, it is said, that Abraham believed God, and it was accounted to him for righteousness, (Gal. iii. 6.) But this is not to be understood as if Abraham’s faith was nothing but his assurance of God’s favour, and his applying the promises to himself ; and that this was counted to him for righteousness. No. Abraham’s faith was quite a different thing, as the Apostle all along

(i) See Note I in the Appendix.

(k) See Note K in the Appendix.

describes it. His faith (¹) consisted in believing steadfastly the revelations of God to him to be true, how improbable soever the matter of them seemed to flesh and blood; and upon this belief quitting his country and friends, and disposing himself to pay entire obedience to the commands of God, though they were never so seemingly severe. This was that faith of his that was counted to him for righteousness; that is, upon account of which, God accepted him as a righteous person. And this faith of Abraham is always, by the Apostle, represented as a pattern of our faith; the copy that we are to write after, if we expect acceptance of God.

By these several things that I have now represented, you may easily perceive how different a thing that which many persons among us call faith, and of the want of which some good people do complain, is from the faith of the Gospel, that faith which Christ has proposed as a condition of our salvation.

If any man be not satisfied with all this, but will still contend that the principal act of saving faith, the very life and soul of it, consists in applying Christ's merits to ourselves, in laying hold on his righteousness, and making it our own; all the answer that I can farther make, is this, That these are (^m) phrases of man's

(1) See Note L. in the Appendix. (m) See Note M in the Appendix.

making, and are not to be found in the Book of God. But, if those that use them will tell us what they mean by them, we shall be able, from that Book, to give an account how far they do belong to faith, and how far they do not. If, by applying Christ's merits to ourselves, and making his righteousness ours; if, by these phrases, they mean no more than this, that we are to expect to be saved through the merits of Christ by the conformity of our hearts and lives to that righteousness which he prescribed to us, and of which in his own life he gave us an example; then, it is very certain, they give us a true notion of faith. And whosoever so believes, and so practises, has true faith. But if, by the phrases of applying Christ's merits, and laying hold on his righteousness, they mean a persuading ourselves that Christ's merits are actually imputed to us, and that we are actually accounted righteous before God, because he was so; then we say positively, that this is no part, no act, no office of that faith, which the Holy Scripture requires of mankind in order to salvation. We say positively, that if this be faith, very bad men may be true believers, and very good men may be infidels; and consequently that very bad men may go to heaven, and very good may be excluded out of it.

But what then is that true, lively, saving faith, or belief, which is so often spoken of as the great condition of salvation? This is my second inquiry upon this head, and which I shall dispatch in a very few words;

because, indeed, I have much prevented myself in this argument by what has been said already.

I do not know how it comes to pass, that this business of faith in Jesus Christ, which is on all hands acknowledged so necessary, is, by many, made so intricate a business. Certain it is, to one that comes to the reading of the Scriptures with an unprejudiced mind, there is nothing more easy or more obvious than the notion of it.

To believe in Jesus Christ, or faith in Jesus Christ, is, according to the whole tenor of the New Testament, never more, nor less, than to become his disciples ; to be so convinced in our own minds, that he was sent from God to be the Saviour of the world, as to yield assent to all that he taught, and to give up ourselves to be obedient to all that he commanded.

This is the whole business of that faith, of which some men have made so great a mystery. This is the whole meaning of coming to Christ, of receiving Christ, of putting on Christ, of being in Jesus Christ, which the Scripture speaks of. And this likewise ought to be the meaning of all those phrases, if we will make sense of them, which, though they be not Scripture-expressions, yet are commonly applied to this matter ; that is, of (n) resting and relying upon Jesus Christ, of having

(n) See Note N in the Appendix.

an interest in him, of laying hold upon him and his righteousness, and the like.

The whole of that, which we call saving or justifying faith, is comprised in these two things : A hearty assent of our understanding to all that Jesus Christ and his Apostles delivered to mankind as the will of God ; and a hearty consent of our wills, following thereupon, to be governed by those laws and rules that are prescribed to us. Or, as others are pleased to word it, thus : To have a saving faith in Jesus Christ, is to own or accept of him in all his offices ; to receive him as the Great Prophet that came to declare the will of God to mankind, and under that notion to give a belief to whatsoever he taught ; to receive him as the Great High-Priest that was to make an atonement for the sins of the world, and under that notion to depend upon the merits of his sacrifice and intercession for the remission of our sins, and all the other benefits of his passion ; and, lastly, to receive him as the Great King that God has set over his Church, and under that notion to resign up ourselves to be wholly disposed of and governed by him.

In a word, To believe in Christ, is nothing else but to believe the Gospel, and to set ourselves to live according to it ; so as to assent to the truth of the Scriptures, as to be induced thereby seriously to apply our minds to the denying ungodliness and worldly lusts, and living righteously, soberly, and godlily in this

present world. This, I say, and nothing else, is the notion of faith in Christ, wherever it is spoken of as the condition of salvation. This is St. Paul's faith (°) made perfect by love, by which, he saith, we are to be saved. And this is St. James's good works, proceeding from a lively faith, by which, he saith, we are to be justified. St. Paul's faith, and St. James's good works, are perfectly the same thing; to us, at least, who are already Christians.

To conclude: Whoever does thus believe in Christ, as I have now represented, has certainly true faith; and all the promises of God belong to him, how doubtful soever he be of his own state, or how little soever he can apply the promises to himself. But whosoever does not thus believe, be otherwise his confidence or assurance in applying the promises never so great, he has not true faith, but may prove a hypocrite. And this, I think, may be sufficient to give satisfaction to the persons whose case I have been speaking to. As for the doubts, and scruples, that are commonly raised about repentance, those I shall consider another time.

(°) See Note O in the Appendix.

REV. OWEN MANNING'S

DISCOURSE

ON

JUSTIFICATION.

ROM. III. 28.

MAN IS JUSTIFIED BY FAITH, WITHOUT THE DEEDS
OF [THE] LAW.

IT must be obvious to every one, who is the least conversant with the writings of the Apostles, that the justification of man, or the acceptance of him with God as a just person, is, in different parts of those writings, seemingly put upon a very different footing. Whence confusion and obscurity have been charged upon the Scriptures by those who are no friends to revelation, and difficulties thrown in the way of sincere and well-disposed Christians, destructive of the peace, and in many instances of the morality and religion, of mankind.

Thus in the text, and other passages of the same writer, (Rom. v. 1.) we are told that "man is justified by faith without the deeds of law;" that is, without previous obedience to (P) *any* law; that Abraham "believed God, and it was counted to him for righteousness," (Rom. iv. 3.) that "to him that worketh not, provided he believeth, his faith is reckoned for righte-

(p) See Note P in the Appendix.

ousness," (Rom. iv. 5.) that "by the works of [the] law shall no flesh be justified, but by the faith of Jesus Christ," (Rom. iii. 20.—Gal. ii. 16.) that "no man is justified by [the] law, for that the just shall live by faith," (Gal. iii. 11.)

On the other hand we find it declared no less positively, that "though a man say he hath faith, yet if he hath not works, it profiteth nothing; for that faith, if it hath not works, is dead," (James ii. 14, 17, 20, 26.) that "by works a man is justified, and not by faith only," (James ii. 24.) and that "Abraham our father was justified by works." (James ii. 21.) Accordingly, we are commanded to "add, to our faith, virtue," (2 Pet. i. 5.) to "maintain, and be fruitful in, every good work," (Col. i. 10.—2 Thess. i. 11.—Tit. iii. 1. 8.) and finally, notwithstanding what is said of our being "saved and justified by faith," (through the grace and favour of God,) to "give diligence," by the concurrence of our own endeavours, "to make our calling and election sure." (2 Pet. ii. 10.)

Hence that confusion and obscurity which it is the intention of the present Discourse to remove; by shewing that the Apostles are not (q) inconsistent with themselves, or one another, when they tell us at one time, that a man may be "*justified by faith alone*,"

(q) See Note Q in the Appendix.

yet affirm, on other occasions, that "*they which believe*" are indispensably obliged to "*maintain good works.*"

I. And first, I would have it observed that these seeming contrarieties occur in the Epistles of St. Paul only; which, having been written, for the most part, with a view to certain controversies and disputes that had arisen in the Church relative to the terms on which different nations and bodies of people should be saved, contain various distinctions of persons and situations, which he found himself obliged to make, in order to solve the difficulties which those controversies had given birth to. For, look into the Gospel, which was professedly written to inform us "what we should do to be saved," and you will find every thing that relates to this matter laid down with the greatest clearness and consistency. Thus, John the Baptist, who was the forerunner of Christ, and was sent to declare the intention of his coming, preached repentance: "Repent ye, for the kingdom of heaven is at hand," (Matt. iii. 2.) that is, Reform your lives and manners, for the Christian religion is going to be established, wherein nothing but repentance and future obedience will be accepted by God unto salvation. When Jesus himself came forward, and "began to preach," (Matt. iv. 17.) it was in the very same words; to which he added however the farther condition of faith. This indeed is a condition which it was but natural to expect would be

“*demanded by the founder of a new religion ; who, having once established his claim to be a messenger sent from God, by fulfilling prophecies and working miracles, could not be supposed to offer the benefits he was authorized to confer, but to such as should own his commission, and believe on his Name.” Accordingly, his language was, “Repent ye, and believe the Gospel,” (Mark i. 15.) And, on another occasion, “This is the work of God,” the work ye have to do, as acceptable to God and necessary to your own salvation, “that ye believe on him whom he hath sent,” (John vi. 29.) (r) attend to his doctrine, and obey his instructions.

With regard then to the terms of salvation, the Gospel is undeniably free from obscurity. And here I cannot help observing, by the way, that “† if plain men would be content to learn their duty from this, instead of puzzling and perplexing themselves with other parts of Scripture, which they do not understand, and which it is not expected of them that they should understand,” (as being written on occasion of the various disputes which the Apostles had with Jews and Gentiles, and Judaizing Christians,) “we should not hear of so many complaints about the confusion and inconsistency in which these terms are supposed to be involved. These, as we have just seen, are faith and

* Dr. Hallifax, Sermon 2. on Justification.

† Dr. Hallifax, ub. supr.

(r) See Note R in the Appendix.

repentance ; or, in other words, a profession of belief in Jesus, as the Messiah who had been foretold ; and, in consequence of such profession, Repentance from dead works to serve the living God, (Heb. ix. 14.) In understanding these terms there is no difficulty : in ascertaining them our Saviour and his Apostles will be found invariably to agree : Nor indeed can there be any dispute about them, but such as arises from other causes than those in which the Gospel is concerned."

II. And indeed, as I would have it observed in the next place, St. Paul, in whose writings these difficulties principally occur, could not mean to set forth other terms of salvation than those which had been already laid down by his great Master in his Gospel. His business was to preach and inculcate that Gospel. "To this," he tells us, "he was separated," (Rom. i. 1.) or purposely set apart ; that "a necessity was laid upon him to preach it," (1 Cor. ix. 16.) and, on another occasion, that, "he had fully preached it" (Rom. xv. 19.) through a great part of the Roman empire. Now, if this Apostle not only considered himself as indispensably obliged to preach the Gospel, but also as having fully discharged his duty in this matter ; it is plain he could never intend to speak of acceptance unto salvation as attainable on any other terms than those which that Gospel had laid down ; and consequently, that, whenever he seems to do so, it must be accounted for from some particular incidents which led him, on that particular occasion, to reason as he did.

III. Some * indeed, in order to account for this, have supposed, that because believing is the first and fundamental requisite in the Gospel, and because it is a capital doctrine thereof that we are saved by the grace of God and not for our own deservings, therefore † faith and ‡ grace are used by St. Paul as general terms to signify the Gospel itself. Again, because the Jewish converts insisted so much upon the works of their ceremonial law ; therefore, by law and works he only § meant to characterize the Jewish religion ; consequently, that, when he says we are “ justified by faith and grace,” (Rom. iii. 28.—Rom. v. 1.—Gal. ii. 16.—Gal. iii. 24.—Rom. iii. 24.—Tit. iii. 7.) he means no more than to say that we shall be accepted, through the favour of God, on the terms of the Gospel ; namely, faith including good works, without a compliance with the works of the Jewish law. And this does certainly make him consistent with himself in insisting upon the necessity of “ maintaining good works,” (Tit. iii. 8.) and also with St. James, when he affirms that “ faith without works profiteth nothing.”

But this will not rid us of the difficulty. For St. Paul says expressly that “ faith is counted for righteousness unto him that worketh not, provided he believeth,” (Rom. iv. 5.) and that “ by the works of any law there shall no flesh be justified,” (Rom. iii. 20.)

* Particularly, the great Dr. S. Clarke. † Sermon. vi. ‡ Sermon. p. 163.

§ Sermon. p. 163.

which is saying, in other words, that man is justified by faith alone. Now the Apostle could never mean to say that man is justified by faith alone, exclusive of any works; and to tell us at the same time, that by faith alone he meant the Gospel-faith, which, we all know, does include works of moral righteousness. This would have been a mode of expressing himself very unworthy of so able a reasoner as our Apostle. And hence the necessity of looking out for some better way of removing the difficulty; that so we may make the Scriptures appear to be what they are in truth (when rightly understood, by "comparing" one passage with another, "spiritual things with spiritual,") (1 Cor. ii. 13.) perfectly consistent with themselves.

IV. The truth of the matter then is this. When the Apostles were sent forth to preach the glad tidings of salvation both to Jew and Gentile, they declared to all who should repent and embrace the Gospel, that they should thereupon be admitted into a state of pardon and reconciliation with God. The Jew, who had been accustomed to regard every nation beside his own as altogether unworthy of the divine notice and protection, (on any other condition, at least, than that of their first professing themselves of his religion, and submitting to the observance of the law of Moses,) obstinately opposed this doctrine; and hereupon arose "no small dissension and disputation," (Acts xv. 2.) In this state of the business, St. Paul, who was particularly "separated to

be the Minister of Christ unto the Gentiles," (Rom. xv. 16.) entered into this controversy himself; his design being to vindicate the claim of his Heathen converts, and to shew that, through faith in the Messiah, they had as good a title to all the benefits and advantages of God's peculiar people, as the Jews had * formerly by virtue of the covenant with Abraham; and, consequently, an equal right to be admitted into the kingdom of God under the Messiah, with themselves.

The method in which he argues the point on their behalf, is this: The descendants of Abraham, whether Jew or Gentile, can expect justification, or acceptance with God, on no other ground or principle than that on which this "Father of the faithful" (Rom. iv. 11.) himself was justified. Now Abraham himself was originally justified by faith; not faith, as including the works of any law, (for the law of circumcision, by which his descendants were to be made the peculiar people of God, was not yet established; the Jewish law not until four hundred and thirty years after; and with respect to the law of morality, the only law then in being, he was an idolater;) and consequently, by faith alone. When God first called him, he made him certain promises; such as, that "he would make of him a great nation," would "bless him," and that, "in him should

* Taylor, on Rom. iv. 11.

all the families of the earth be blessed," (Gen. xii. 2, 3.) Abraham relied with confidence on these promises: "He believed God," that He would perform what He had thus promised; and this his belief "was counted to him for righteousness," (Rom. iv. 3.) that is, he was, on this account, and on this account alone, accepted of God as a righteous person. In like manner then, if his descendants, whether Jews or Gentiles, are to expect justification on no other condition, and may expect it on this; it follows of course that converts to Christianity, on their first call from Judaism or Gentilism, (as he, on his, from idolatry,) may expect to be justified on account of their faith in the promises of God made to them in Christ, and of that alone, "without the deeds of the law;" that is, not only without the deeds of the Jewish law, but, as appears from what has been said already, of any *other law whatsoever.

And indeed, with regard to works of morality, the Jew and Gentile are precisely in the same situation. The Gentiles, we are told, were "filled with all manner of unrighteousness and wickedness," (Rom. i. 29, et seq.) The Jews, who condemned them on this account, are said to have "done the same things," (Rom. ii. 1.) and, however they "gloried in their law," to have "dishonoured God," and to have "caused His Name to be blasphemed," that is, to have brought a

* Locke and Taylor on Rom. iii. 20, 28.

reproach upon religion, "by breaking it," (Rom. ii. 23, 24.) They had no works therefore to boast of as a title to acceptance; and, accordingly, the Apostle tells us, that "by works of law," that is, of any law, but particularly the law of morality, "* there shall no flesh (neither Jew nor Gentile) be justified."

The sum of the Apostle's argument then, as it lies before us in the five first chapters of this his Epistle to the Romans, is briefly this; namely, that all men (speaking of those not yet converted to Christianity) being sinners, none of them could claim acceptance with God on account of their works: yet that such of them as should believe on Jesus Christ, and embrace his Gospel, should, on account of that faith, without any consideration had of their past lives, and, even though they had been the greatest of sinners before, through the grace or favour of God, (which at any rate, and on any supposition indeed, is necessary to our acceptance,) be justified or accepted by Him.

The doctrine of St. Paul then, is clear beyond a doubt, namely, that "we are justified by faith; and that without works of any kind, even works of moral righteousness. But we shall presently see this matter cleared up to our satisfaction.

* Locke and Taylor, as before.

V. For, it is to be considered in the next place, of what persons this justification by faith without works is spoken, and to what points it extends. For there are two sorts of justification spoken of by the Apostle, namely, a *first*, and a *final justification*; and they are evidently distinguished in their grounds and application.

The (^s) *first* (and that indeed which is the chief subject of St. Paul's argument when he treats of justification at all) is that by which the unconverted are admitted into the fellowship of Christ's Church, or made members of the Christian community: the *second*, that whereby they, who are thus become Christians, shall, after having duly qualified themselves for it, be put into possession of eternal life. The *first*, their being made members of the kingdom of God on earth: the *second*, their being admitted into, and made partakers of, His kingdom in heaven. The *first* therefore has, for its objects, the unconverted in general: the *second* has respect unto good men only; and is reserved for good men of every denomination. The *first* is going on always; *now*, in this (^t) present time, as the Apostle expresses it (Rom. iii. 26.) The *second* does not take place until the last day, (^u) when God shall judge and recompense men according to their works; and when they only shall be partakers of it, who shall have

(s) See Note S in the Appendix. (t) See Note T in the Appendix.

(u) See Note U in the Appendix.

“sought it by a patient continuance in well-doing,” (Rom. ii. 7.) To the *first* nothing is necessary but faith, without any regard to works, even of morality; since, however wicked any heathen had been, his past wickedness was no bar to his admittance into the Church of Christ, provided he believed: and accordingly, upon this general profession of faith in Christ, it was, that the Apostles baptized, that is, admitted into the Church of Christ, the first converts, (Acts ii. 41.—viii. 12, 37, 38.—xvi. 31, 32, 33.—xviii. 8.—xix. 4, 5.) This is therefore * that acceptance which is intended by St. Paul, when he speaks, so repeatedly as he does, of our being “justified by faith without the works of any law.” He means that *first* kind of justification or acceptance, whereby converts, whether Jews or Gentiles, whether of his own or any succeeding times, should be admitted into the body of Christ’s visible Church in this present world. And this is indeed, (as I have observed before,) the main drift of St. Paul’s argument when he treats of this subject of justification in any of his Epistles.

But now, to the *final* acceptance unto eternal salvation in the kingdom of heaven, of those who, by virtue of their faith, are already members of his visible Church on earth, something farther is necessary. It is necessary that such persons should “add to their faith virtue,”

* Locke and Taylor on Rom. iii. 20, 28.

(2 Peter i. 5.) should improve that faith, which gives them indeed a place in the Christian Church, (but, if it hath not works, is of no farther consequence than *that*;) into that faith which bringeth forth good works; and which alone can secure them a place in the kingdom of heaven. And this is that acceptance contended for by St. James, when he insists, so earnestly as he does, upon the impossibility of our being justified by faith without works. He means that *second* kind of justification or acceptance, whereby persons, already Christians by profession, shall be admitted into the kingdom of heaven. And this he illustrates from the (w) case of Abraham; who, though he was so far “justified by faith,” as to be reconciled with and reputed “the friend of God,” (Gen. xv. 6.) was not accepted unto salvation, until “by works his faith was made perfect,” (Jam. ii. 22.)

VI. By this time then it may appear, in the next place, that all the confusion and obscurity, charged upon this Epistle of St. Paul, is groundless; and the supposed inconsistency of one part of his writings with another, and with what St. James has also said on this subject, easily cleared up. For, from what has been said, the Apostle’s doctrine on the subject of justification is, briefly, this, and evidently no other than this; namely, that, in order to a heathen’s *first* or *conditional*

(w) See Note W in the Appendix.

justification, by which he is admitted into the kingdom of Christ on earth, works of righteousness are *not* necessary; but that, after such admission, and, in order to secure what may be called his *second* or *final* justification, works of righteousness *are* necessary. The *first* justification is peculiar to those who are newly converted to Christianity; and is conferred upon them when they are received into the communion of the Church by baptism; whereby they are said to “become heirs according to the hope of eternal life,” (Tit. iii. 7.) and, in order to which, nothing more was required than a profession of repentance and faith in Christ, (Acts ii. 38.) The *second* justification, by which sincere Christians become entitled to the actual possession of their heavenly inheritance, is reserved unto the consummation of all things; and is to be obtained by nothing less than a “patient continuance in well-doing,” (Rom. ii. 7.) and a “constant enduring unto the end,” (Matt. xxiv. 13.) On the ground of this interpretation, then, the Apostle’s reasoning will appear uniform and consistent, not only with itself, but with the doctrine of the Gospel, and of the rest of the Apostles. He tells us indeed, on some occasions, that we are justified by faith only, without works of any kind; and, on others, that it is necessary to be “fruitful in every good work,” (Rom. ii. 13.—2 Thess. i. 11.—Coloss. i. 10.—Tit. iii. 8.) agreeing, in this, with St. James, that, though faith alone is sufficient for our admittance into the community of Christians; yet, that it “is dead, if alone,”

(Jam. ii. 16.) to all the purposes of future happiness. In the former case, he speaks of the *first* justification, by which we are received into the visible Church; in the latter, of the *second*, by which we are accepted unto salvation. And where, I pray, is the obscurity, or inconsistency, in telling us that, though faith alone will secure us a place in the Church, yet good works are also (x) necessary to gain us admittance into heaven?

I will now dismiss this subject with a few reflections upon the whole. And, first, we may observe that, analogous to the two kinds of justification so largely treated of and expounded by the Apostle, there are also two kinds of faith spoken of.

The *first* is that avowal of their belief in Christ, whereby persons, hitherto unconverted, are admitted into the Church: The *second*, that which bringeth forth, in persons already members of the Church, those fruits of righteousness in their lives, which alone can entitle them to salvation. The *first* is but a foundation, without a superstructure: The *second* is the first faith built upon, and improved into virtuous actions, (2 Pet. i. 5—8.) or, as St. James expresses it, “by works made perfect,” (Jam. ii. 22.) The *first* is merely a profession with the mouth; the *second* an active principle in the heart. The *first*, the common faith of all Christi-

(x) See Note X in the Appendix.

ans, good and bad; being that which entitles them to that name, and the present privileges of it: The *second*, peculiar to good Christians; and that which alone can entitle them to the character and future rewards of such: The *first* therefore that which a man may have, and (y) yet be a very wicked person, and in danger of perishing eternally, (as was the case of Simon the sorcerer; who, though he believed, and in consequence of that was baptized, (Acts viii. 13.) yet was pronounced to be in the "gall of bitterness, and in the bond of iniquity," (Acts viii. 23.) Whereas the *second* is that by which we "believe to the saving of the soul," (Heb. x. 39.)

Secondly, we hence also learn what it is to be a true Christian, as distinguished from a merely nominal one; a Christian, "not only in word, and in tongue, but in deed and in truth."

A true Christian then is he who improves that *first* faith, which entitles him indeed to the *name*, into that *second* faith which, shewing forth itself in *good works*, completes in him the *character* also of a Christian; who, on the ground of that hope which is set before him on his admission into the family or "household of God," (Eph. ii. 19.) conducts himself therein as a faithful and obedient servant. It is he, in one word, who "adds

(y) See Note Y in the Appendix.

to his faith virtue," (2 Pet. i. 5.) and "being made free from sin," in consequence of his profession and of his having embraced the Gospel, "bringeth forth fruit unto holiness," (Rom. vi. 22.) in the uniform tenor of a sober and religious practice. On the other hand, he that, after embracing the Gospel from an unconverted state, or, being initiated into it by baptism, contents himself with that, as a sufficient title to the future benefits of it; who, professing a belief in, has yet not "put on Christ;" that is, clothed himself with those virtues which distinguish the character of Christ; but goeth on to "make provision for the flesh to fulfil the lusts thereof," (Rom. xiii. 14.) to gratify irregular desires in the pursuit of worldly pleasures or interests; such person, however he may value himself upon the name, or avail himself of the present privileges of a Christian, is no more a Christian in reality and to any intent and purpose of the future privileges of such, than the merest heathen. His "faith is without works," and therefore "profiteth nothing," (1 Cor. xiii. 2, 3.) It is "alone," in that case, and therefore "dead," (Jam. ii. 17.) an unprofitable tree, good for nothing but to be "hewn down and cast into the fire," (Matt. iii. 10.)

It is a pity that this distinction between a nominal and a real Christian, between a Christian by profession and a Christian in practice, is not more seriously attended to, and better understood, than it is. It is of infinite importance that it should; because, on this

distinction of character, will be grounded the different allotments of each in the day of recompence. We of this country, where Christianity has been long established, being born of Christian parents, are admitted into the membership of Christ's Church as soon as we come into the world. Such of us as are blessed with parents that have any eye at all to the future welfare of their children in this respect, (and surely such as have not, have much to answer for,) are instructed, as we grow up, in the first principles of our religion; and, in a general knowledge, at least, of the Scriptures. We are taught to frequent the public worship of God, when we have an opportunity of hearing the Gospel preached; and, by these means, attain a knowledge of the doctrines of Christianity sufficient for the conduct of our lives. And yet, how few are there, even of these, comparatively speaking, of whom it can be said with truth, that they have "their conversation as becometh the Gospel of Christ!" (Philipp. i. 27.) They hear the Word of God, and, in some instances, "receive it also with gladness;" nay, and make resolutions to obey it; but the event is, for the most part, (as in the case of seed sown by the way-side, which the fowls of the air pick up; or, on stony ground, where it never taketh root; or, among weeds and thorns, which spring up with it, and choke it;) that they either do not regard it at all, or not so regard as to retain it; or, as is more frequently the case perhaps, are drawn away, by the allurements of present pleasures or interests, from mak-

ing that improvement under it which they ought. They hear the Word of God; but, considering it rather as useful advice, than as a rule of conduct which they are bound to observe at their peril, never think of forming their lives according to the laws and precepts of it; but, if they can give some tolerable account of the articles of their faith, profess their belief in Christ, and declare that they hope to be saved by him, (though they take no care to keep his commandments,) think themselves very good Christians, (z) think themselves entitled to the promises of God through him, because "they call him Lord," though "they do not the things which he hath said," (Luke vi. 46.)

Now, persons of this description do evidently fall short of the character they pretend to; and hazard, in proportion, the fulness of that hope which is set before them. And if this be the case of such as are merely deficient in qualification, through heedlessness and inattention, or worldly avocations of any kind; what shall we say, not only of those who abandon themselves to a course of wickedness, (for their case, while they continue to do so, is desperate indeed,) but of those who give into the habitual practice of any one forbidden gratification whatsoever? For beside those who are notoriously profligate, whom neither conscience nor authority can in any wise controul; there is a kind of

(z) See Note Z in the Appendix.

mixed character current in the world, (and perhaps more frequently to be met with than any other,) which, having a greater proportion of good than evil in it, or, because the faulty parts of it hurt none but the person himself to whom it belongs, (being, though in some respects a vicious, yet not apparently a mischievous one,) passes without giving offence to the generality, or uneasiness to the offender himself, who considers it, taken all in all, as no bad one; and because he is "not, as many other men are, an extortioner, unjust, adulterer," and so on, "thanks God" for it with great self-complacency; and has no doubt of being accepted, through His mercies, unto eternal salvation.

But the happiness of another life (however lightly some men may have brought themselves to think of this matter) is not to be attained by any man but on the terms of the Gospel: and the terms of the Gospel are that we "purge our consciences from dead works" of every kind, "to serve the living God" in whatsoever He hath commanded us; (Heb. ix. 14.) that "he that hath this hope," the hope of salvation, in him, purify himself as He is pure," (1 John, iii. 3.) that "having these promises," and any view to the accomplishment of them in our selves, "we cleanse ourselves," not from this or that species of, but "from all, filthiness of flesh and spirit;" and, "in that fear of God" which we profess to entertain, "perfect holiness," (2 Cor-

vii. 1.) that we "add to our faith" not this or that, but all "virtue;" and "be careful to maintain good works," (Tit. iii. 8.) not only in a general way, but to "be fruitful," as far as we are able, "in every good work," (Col. i. 10.) For sins of infirmity, properly so called, that is, such as we fall into thorough surprise, or any sudden emotion of the mind, the necessary allowances will be made: but no sin, deliberately committed, much less habitually persisted in, can be called a sin of infirmity; nor will the practice of such be overlooked in consideration of any virtues that may be placed to the other side of the account. For although God does not expect of us a ^(aa) perfect obedience, He expects a sincere one: whereas "he that knowingly offends in any one point, though he shall keep the whole law" besides, cannot be thought sincere in his observance of the rest. He is accordingly considered as actually "guilty of all," (Jam. ii. 10.) For, in the instance in which he does offend, he acts in contempt of that authority which established them all, though his interests or inclinations do not lead him to offend against it in particular instances of any other kind.

(aa) See Note AA in the Appendix.

SUPPLEMENT

ON JUSTIFICATION THROUGH GRACE.

THE justification, or acceptance of man, with God, whether we understand thereby the *first*, on which the unconverted are received into the community of the Christian Church on the foundation of their faith, without any consideration had of their works; or the *second*, by which they, who are already Christians by profession, become entitled to eternal life on condition of the same faith operating to the production of good works; is copiously treated of by St. Paul, and *particularly in his Epistle to the Romans, and is the avowed subject of the foregoing Discourse. But, as the same Apostle speaks also of our being "justified freely by the grace of God," (Rom. iii. 24.) of being "saved by grace, and not by works," (Eph. ii. 8, 9.) and of being "saved, not by works of righteousness which we have

* The former or first justification in the iii, iv, v, ix, and x chapters of that Epistle; and the latter or second, in the vi, vii, viii, xii, xiii, and xiv chapters, which also is the justification spoken of by St. James.

done, but according to His mercy," (Tit. iii. 5, 7.) and because occasion has hence been taken to magnify the grace of God at the expence of His wisdom, truth, and justice, and to suggest an idea that men may be finally saved through this grace or favour of God independently of their own conduct; I have thought it not improper to subjoin, by way of supplement, a remark or two on the subject, in order to shew that justification by grace is not a species or mode of justification distinct from those which have been already treated of; but a manner of expression made use of by the Apostle, in order to point out what that is, on God's part, which renders them effectual to their respective purposes, on the conditions to be performed on the part of man. Thus although, in passing from an unconverted state to the profession of Christianity, men are justified, or received into the communion of Christ's Church on earth, on the ground of their faith; and shall be finally accepted unto salvation on the condition of a suitable obedience as the fruit of it; yet neither would their faith entitle them to the former, nor any "works of righteousness which they can do," to the latter, but for the grace or favour of Him who is pleased to accept them respectively with all their imperfections. The grace of God therefore does not put us into the way of salvation at first, nor into the possession of it at last, unconditionally; but is that, and that alone, which renders our performance of the conditions effectual to the purposes for which they were prescribed.

With respect to the *first* or fundamental justification, the objects of it, as hath already been observed, were the unconverted, whether Gentiles or Jews. The former of these are described in Scripture as sunk into the lowest and most abandoned state of vice and uncleanness, "filled with all unrighteousness and wickedness" ; in their principles, " full of envy, murderous passions, contention, deceit, and malignity" ; in their practice, " whisperers, slanderers, haters of God, spiteful and insolent to men, proud, boasters, inventors of evil things, disobedient to parents, covenant-breakers, without natural affection, implacable, and unmerciful" ; and all this, in defiance of the admonitions of their own natural reason and conscience, as " knowing," at the same time, " the judgment of God, that they who commit such things are worthy of death," (Rom. i. 29—32.) Such was the state of the Gentiles : and the Jews, we are told, were equally vicious and inexcusable, as " doing the very same things," (Rom. ii. 1.) And yet these very persons, upon professing their belief in Christ, and sincerely embracing his religion, are said to have been " purged from their old sins," (2. Pet. i. 9.) and " reconciled unto God," (2 Cor. v. 20,) to be " no more strangers and foreigners, but fellow-citizens, with the " saints, and of the household of God," (Eph. ii. 19,) that is, to have been justified, or accepted unto a participation of the present privileges of the Gospel, solely on the ground of their faith, (Rom. v. 1.) Now,

what was there in the character of persons of this description, that could possibly have given them a claim upon the justice of God for such blessings as these? When therefore we find such persons thus "translated into the kingdom of His Son," (Coloss. i. 13,) merely on account of their faith, it can only be attributed to His grace or favour. And accordingly the Apostle, speaking of persons thus reconciled to God, in virtue of what we call the *first* justification, says that "they are justified freely, by His grace," (Rom. iii. 24.) that "by grace they are saved," (or put into the way of salvation) "through faith, not of themselves, it being the gift of God," (Eph. ii. 8.) and finally, that, "not by works of righteousness which they had done, but according to His mercy He saved them, that, being justified by His grace, they should be made heirs according to the hope of eternal life," (Tit. iii. 5. 7.)

So much for grace, as it operates in obtaining, for the unconverted, that *first* justification whereby they are admitted into the communion of Christ's visible Church on earth.

But neither is our *second* and *final* justification, or acceptance unto life eternal, in consequence of any good works which our faith may be supposed to produce, * attainable, but through the same grace or favour of

* Taylor's Key to the Apostolic Writings, §. 377.

God. In other words, we can have no more claim upon God for our admission into heaven, on account of any good works consequent to our *first* justification, than we could have for our admission into His Church, by that *first* justification itself on account of our faith. It is as much of His grace or favour that our works are accepted in the latter case, as it is that our faith is accepted in the former. It is true indeed that, the Gospel-covenant once established, we are entitled, by promise, to the rewards of it, on performing the conditions required on our part: Yet, when it is considered how much we fall short in practice of that which *is* required of us; and how much more, consistently with the strictest justice, *might* have been required,—how deficient we are in the article of good works, and how poor a title our sincerest repentance and best obedience are to such a reward as eternal happiness, at the same time that a faultless and unsinning obedience might have been exacted; we cannot but esteem it an instance of grace and favour on God's part, that He should allow us the benefit of such a covenant, and confer upon us so invaluable a blessing, on such * easy

* This perhaps may be aptly illustrated by the following instance. A man covenants with his neighbour to give him a considerable sum of money for a very inconsiderable service; a thousand pounds, suppose, for a day's work on his estate. His neighbour performs the work; and, having so done, is entitled, by covenant, to the stipulated sum. And yet, no man will say that his work entitled him to it. No: his claim is founded in the terms of his contract; and, that these were so advantageous, was owing to the mere grace and favour of his employer, who was pleased, for so inadequate a service, to promise him so large a recompence.

and reasonable conditions. And accordingly, to this very principle of grace and "love to mankind" it is attributed in the Gospel, that "He gave His only-begotten Son, that whosoever believeth on him," so as also to obey him in sincerity, "should not perish, but have everlasting life," (John iii. 16.)

Upon the whole therefore, when we are said to be "justified freely by God's grace," it is not to be understood that He has (^{bb}) predestinated any to salvation of His mere favour, without any respect to their conduct, (as some have suggested,) but only that He has freely called the (^{cc}) nations of the earth to the knowledge of that faith, whereby they are justified in the *first* instance; and will freely also accept unto salvation, *finally*, all such as, in consequence of that faith, shall have "maintained good works" to the best of their power, however short of all claim to such salvation on account of any intrinsic merit of their own. In a word: The grace of God is not that which justifies us independently of any thing else, but the medium through which our faith is rendered effectual to the *first* justification, and our good works (when performed in sincerity) acceptable to the completion of the *second*.

(bb) See Note BB in the Appendix.

(cc) See Note CC in the Appendix.



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APPENDIX.

1

NOTES.

A. p. 4.

Faith and repentance, they know very well, are the great Gospel-duties, and indeed the only conditions required to salvation.] See the Archbishop's remark also on predestination, in the Note BB in the following pages. And compare the second Discourse in the preceding pages, p. 27, seq.

B. p. 8.

That Christ's righteousness is so imputed to me that I shall be saved eternally, &c.] As for *imputative righteousness*, it is very suspicious, **SEEING THE SCRIPTURE IS SILENT THEREIN**, that it is the suggestion of hypocrisy and deceit to undermine that due measure of sanctification whereunto we are called. For otherwise this invention is utterly needless, the sacrifice of Christ's Passion being sufficient to expiate whatever sins we fall into from any pardonable principle. Which sacrifice were utterly needless, *if the perfect righteousness of Christ were so imputed to us as that we might reckon it our own.* For then were we as righteous as Christ; for he has no greater righteousness than his own whereby he is righteous. And *this righteousness* consisting as well of *abstaining from sins* as *doing acts of righteousness*, it is plain that all this is imputed to us, and that therefore hereby we are to be accounted of God as never to have sinned, and therefore there wanted no expiation for sin, and so Christ died in vain: For the imputation of his righteousness will serve for all! Wherefore an opinion so absurd one cannot imagine why any should be so well pleased with, unless

they intended it a shelter from sin, and to excuse themselves from real holiness and righteousness. Dr. Henry More, *Explanation of the Grand Mystery of Godliness, &c.* 1660, p. 508.

“Certain it is,” says Bishop Bull, “the phrase of Christ’s *imputed righteousness* IS NO WHERE TO BE FOUND IN SCRIPTURE.” It is a remarkable fact, that in the argumentative discussion of the divine method of restoring revolted man to a state of acceptance with God, it is frequently denominated the *righteousness of God*, whilst the term *Christ’s righteousness* neither occurs here or elsewhere in the sacred volume. Indeed, that what is deemed the active righteousness of Christ is not the idea implied in the phrase “the righteousness of God,” is evident from the consideration of its being Christ’s righteousness, not as *God* but as *man*, which constituted Christ’s personal righteousness, both active and passive. It follows, then, that the two phrases of the righteousness of God and Christ’s righteousness must mean two different things. And though Christ’s *personal* righteousness cannot be imputed to man, for this would be not less an absurd than a blasphemous doctrine, still the *benefit* of that righteousness may be said to be imputed to him, or carried to his account by God the Father, in this sense, that the merits and death of his beloved Son have become available to man’s acceptance with God, upon the conditions of the Gospel-covenant; to which, previous to the establishment of that gracious covenant, fallen man had no pretensions. Archdeacon Daubeny’s *Vindication of Bishop Bull*, 1827, p. 136.

The *righteousness of God* is frequently spoken of in the New Testament, especially by St. Paul, (Rom. i. 17.—iii. 5, 21. 22.—x. 3.—2 Cor. v. 21.) and always means the mercy or the justice of God; but nowhere is there mention made of the righteousness of Christ, and, consequently, none of Christ’s righteousness *imputed to us*, by which it is said not only that “our sins are remitted, and our obligations to punishment cancelled,” but that “we are

considered and dealt with as persons who have fulfilled the law, and satisfied all its requisitions, and that the obedience and righteousness of Christ *imputed to us* is the formal cause of our justification." (Archdeacon of Ely's Charge, 1826, p. 26.) For this doctrine of *imputed righteousness* no authority of Scripture is quoted. The only passage which resembles it in terms is the following, (Rom. iv. 6.) "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." But this affords no colour for the doctrine of Christ's righteousness imputed to us, in any other sense than that of the *merits of Christ's death* imputed to us by the remission of our sins through his atonement. To "impute righteousness," in the language of the Psalmist, is to *account righteous*, to *justify*, to *acquit from sin*, to *pardon*; to "impute righteousness *without works*," is *gratuitously* to pardon, as is evident from the words of the Psalmist, (Ps. xxxii. 2,) to which St. Paul alludes, and which he quotes in ver. 8. "Blessed is the man unto whom the Lord will not impute sin." But this is very different from making a sinner just and holy, by imputing to him the justice and holiness of another. Bishop of Salisbury's Charge, Append. 1828, p. 89.

Frequent as are the allusions [of St. Paul] to the pure and perfect holiness of our Saviour's life, we nowhere find this spoken of as imputed to Christians, and made theirs by transfer of merit, but always as qualifying him to be on the one hand an example to Christians, and on the other both the Victim and the Priest of spotless purity; as constituting him the true Lamb without blemish, "the innocent blood," which "taketh away the sins of the world," because he who offered it had no need of atonement for himself. For instance, "How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself *without spot* to God, cleanse your bodies from dead works to serve the living God!"—"Such a High Priest became us, who is holy, harmless, undefiled, separate from sinners."—In these and many other such passages, in which the personal holiness of Christ is

spoken of, and spoken of too in reference to our salvation ; it is not said that the obedience of Christ is imputed to us, and the merit of his good works transferred to us, (which we might surely have expected to find there mentioned, *had it been designed to teach such a doctrine ;*) but, on the contrary, it seems rather to be implied that his obedience was imputed to himself, as necessary to qualify him for the great sacrifice of atonement. Dr. Whately, *Essays on Some of the Difficulties in the Writings of St. Paul*, &c, 1828, p. 179.

C p. 9.

Whenever they can bring themselves up to such a pitch of confidence, &c.] There are two sorts of men in the world that maintain two very different opinions, equally false and dangerous. The one is, that our own works are meritorious, and deserve a reward at the hand of God. The other is, that a strong faith in Christ, though it be separated from obedience, is sufficient to salvation : I must confess, *this faith* is a faith that hath wrought miracles, hath transformed the most enormous crimes into Gospel-virtues, hath persuaded men that they may commit murder, and rapine, and sacrilege, and still be saints ; that they may rebel in the Name of the Lord, and pull down churches to promote His glory ; that though they fold their hands to sleep, though they do not one good action, or commit a thousand wicked ones, yet they are sure that their names are written in the Book of Life, and that they shall take heaven by force, forasmuch as (to speak in their own phrase) they lean upon Christ, and roll themselves upon Christ for salvation ! But they, that lean upon Him thus, shall be so far from finding Him a rock to support them, that He will prove one that will fall upon them and grind them to powder. This is not the notion which the Scripture gives us of a saving faith. Alas ! we must not think that when we have lived as we list, have spent all our time in the service of sin, without any conscientious care to live up to our profession and to conform to

the strict laws of the Gospel, that a death-bed repentance will be available to our salvation. No: such a faith as this is nothing worth; it is no better than a reed that will pierce our hand. Rev. S. Scattergood, Sermon. (1723) on Matt. vii. 21.

An unpurified heart and an antichristian conversation are very consistent with the HIGHEST PRETENCES TO FAITH, which will ever be solitary and inoperative till it is formed by charity, and continually quickened by the grace which produced it. In vain do we cry the temple of the Lord, the temple of the Lord are we, if we do not offer up the sacrifices with which God is well-pleased, if we are unmindful to do good and to communicate, if we forget we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. In vain do we talk of being elected, *justified*, and saved, without being previously *sanctified*, which too must be preceded by *regeneration* in baptism. *But ye are washed, but ye are sanctified, but ye are justified*, (1 Cor. vi. 11, and 1 Pet. i. 2.) This is the process of the Christian life, which will never be attained by any faith *which is not accompanied with deep repentance, humble confession, and persevering obedience.* Rev. J. Allen, Sermon. before the Univ. of Oxford, 1761, p. 24.

Instances are not of rare occurrence, in which *persons of lives the most notoriously abandoned*, perhaps criminals about to suffer under the hands of public justice, are encouraged by incautious or injudicious teachers to indulge the feeling, that by turning to their Saviour with penitence and prayer in their latest stage, they are likely to receive from the Holy Spirit a clear and distinct assurance of their salvation being secured; and thus, after having perhaps only for a few hours bestowed any serious thoughts on their spiritual condition, they often quit these earthly scenes, not in the lowliness and abasement of contrite sinners, *but with a degree of confidence and exultation*, which would be very unbecoming even in the Christian whose life had been the best and

most perfect. But surely, to encourage such feelings and to hold out such expectations, is very far to depart from the true doctrine of the Gospel. Certain it is, that even the worst of sinners are forbidden to despair of receiving the merciful forgiveness of their Saviour; and all should be earnestly exhorted to spend whatever portion may remain to them of life in sincere repentance, and humble prayer. The forgiving Father may at any time receive His returning prodigal. The good Shepherd may, even at the latest period, receive the wandering sheep into His fold. All is concealed from the knowledge of man. All rests with that mercy which knows no bounds. But, since there is no warranty in Holy Writ for encouraging any Christians to expect a distinct previous notice of the forgiveness of their sins, so it must be, on every ground, most improper to instil into them such an expectation. By so doing, delusion will be propagated both in the minds of the individuals themselves, and of others. *False security and spiritual pride will be too certainly generated, and the sinner be brought to a frame and temper ill consisting with that true contrition and humility which his condition requires.* Dr. D'Oyly, (Rector of Lambeth,) Sermons, chiefly Doctrinal, 1827, p. 174, seq.

D. p. 10.

All the Scripture-promises of forgiveness of sin, and of eternal life, through the blood of Jesus Christ, are made to mankind under a condition that they perform the terms of the new covenant, which was then sealed by that blood, between God and man; which terms, as we have said, are faith and repentance.] The Gospel, or the faith of Christ, being that rule by which God either acquits or condemns, justifies or not justifies, any, **WHENSOEVER JUSTIFICATION IS MENTIONED**, it must be understood with this reference to that rule, which is sometimes mentioned explicitly, (as when we read of his *justifying him that is of the faith of Jesus*, (Rom. iii. 26.) *justifying by faith, and through faith*,

(ver. 30.) that is, according to that evangelical rule, the law of faith, which gives place for repentance and remission upon sincerity of new life,) and is to be supposed, and implied, **WHENSOEVER IT IS NOT MENTIONED.** The promises of mercy and pardon in the Gospel, though general, being yet conditional, and no ground allowed for any to hope for his part of it, but upon performance of that condition, which again must not be confined to any *one notion* of any *one Christian virtue*, faith, or the like, but to sincere obedience to the whole law of Christ; and that comprehends all the particulars required by him, in the retail, or as it is in the gross set down by the most comprehensive words, either of repentance or conversion, *without which we shall likewise perish*, and *we shall in no wise enter into the kingdom of God*; or of holiness, *without which no man shall see God*. The not observing of which is the *αἰτία ψεύδους*, **THE PROCREATIVE MISTAKE OF THE MANY GREAT AND DANGEROUS ERRORS IN THIS MATTER.** Paraphr. and Annot. on the N. Test. by Dr. H. Hammond, sixth edit. corrected, p. 454.

It is necessary to believe remission of sins as wrought by the blood of Christ, by which the covenant was ratified and confirmed; which mindeth us of a condition required. It is the nature of a covenant to expect performances on both parts; and therefore, *if we look for forgiveness promised, we must perform repentance commanded.* **THESE TWO WERE ALWAYS PREACHED TOGETHER, AND THOSE WHICH GOD HATH JOINED OUGHT NO MAN TO PUT ASUNDER.** Christ did truly appear a Prince and a Saviour, and it was to give repentance to Israel and forgiveness of sins, (Acts v. 31.) He joined these two in the Apostles' commission, saying, that repentance and remission of sins should be preached in his name throughout all nations, (Luke xxiv. 27.) Exposition of the Creed, by Bishop Pearson, fifth edit. revised and enlarged, p. 370.

Christ has done the part of a Saviour and Mediator ; but is he therefore to do the work of sinners? He hath formed and proposed the terms of our happiness, and also reconciled us to the Father by the "blood of the covenant." Yet still he requires of us what is meet for us to do ; to believe and repent ; to be converted and obey, to wash and be clean ; and not, like Naaman the Assyrian, proudly to expect that the great Prophet should come and strike off our spiritual leprosy, whilst we do nothing but admire the cure. Sermons before the University of Oxford, by W. Adams, M. A. 1716, p. 190.

The conditions of the covenant on our part are very plainly essential to the covenant itself. Consequently, the doctrines of *repentance* and a *holy life* are fundamentals. Whatever tenets or principles do directly and evidently overthrow the necessity of *holiness* or of *evangelical obedience*, do at the same time subvert the Gospel-covenant, and are therefore grievous and fatal errors, errors in the *foundation*. Dr. Waterland, Discourse on Fundamentals, sect. I. §. 5.

E. p. 11.

But he hath no where commanded us to believe, that we are true believers and consequently that we shall not perish but have everlasting life.] Our Saviour doth indeed tell us, that it is the way to life everlasting, (John xvii, 3, 8.) or conducive to the attaining of it, to know, (that is, to believe, as it is interpreted in the eighth verse of that chapter ; for what upon good grounds we are persuaded of, or judge true, we may be said to know,) the true God, and Jesus Christ whom He hath sent. But he doth not say it is life everlasting, or conducive to the attaining it, to know, that we shall have life everlasting : That were somewhat strange to say. St. Peter exhorts us to use all diligence to make our calling and election sure, (2 Pet. i. 10.) or firm and stable. But he doth not bid us to know it to be sure. If we did know it to be so, what need should we have to make it so? Yea, how could we

make it so ? He doth not enjoin us to be sure of it in our opinion, but to secure it in the event by sincere obedience and a holy life; by so impressing this persuasion upon our minds, so rooting the love of God and His truth in our hearts, that no temptation may be able to subvert our faith, or to pluck out our charity. Dr. Isaac Barrow, Serm. on Justifying Faith.

F. p. 11.

Since now no man is obliged, by the law of God, to believe, or to be assured, that he hath faith or repentance, &c.] My salvation depends upon conditions, namely perseverance. Therefore let me propose this question to any man's conscience : Hast thou such an assurance given thee of God, that hope is quite evacuated in thee ? Is there no such virtue left in thee as hope ? Surely God hath dealt extraordinarily mercifully with thee : Thou art many degrees gone beyond the state of those believers which St. Paul speaks of, and includes himself in the number, when he saith, *we live by hope* ; for thou dost not live by hope, thou art exalted above it ! Notwithstanding, I beseech you, consider well upon the matter, (for it concerns you very much,) be not too hasty to credit fancies, *when conceits of assurance or impeccability shall be suggested to your minds*. There may be great danger of a confidence ungrounded, a confidence only taken upon trust from other men's words or opinions. Do I go about (now think you) to bereave you, or cozen you, of any spiritual comfort in this life ? Do I envy you any of your assurance ? Alas, why should I so deal with you ? For I was never injured by you ; or if I were, surely, of all places I would not make choice of this to execute my revenge in. Or if I thought that such an assurance were ordinarily to be had, at least necessary, *to the making up of a justifying faith*, (and have you never heard it said so ?) would I not (think you) strive and endeavour to obtain it at any rate, even with the loss of all worldly comforts ? Yes, certainly I would count them all but as dross and dung in comparison of it. But I confess unto

you I am yet contented with enjoying heaven by hope. And I bless Almighty God, that He hath dealt so graciously with me that I should dare to hope for it, and not be ashamed and confounded by my hope. Chillingworth, Sermon on Gal. v. 6.

G. p. 14.

When he finds by the holy frame and temper of his own heart, and the fruits of piety in his life and conversation, that he hath the qualifications of a true disciple of Christ, he may speak peace to himself, &c.] No man may presume he is already in the state of justification or salvation, unless he find himself impartially devoted unto good works of every kind. Or albeit his faith have once or twice shewed itself by his works, he must not here set up his rest, or rely on what is past. Abraham had obeyed God's will once in leaving his father's house, (Gen. xii. 1, seq.) and again in cancelling his own resolution for making his servant his heir (Gen. xv. 3, seq.) upon God's promise to make his seed like the stars of heaven, his belief whereof was accounted to him for righteousness. But did he, thus justified by faith, cease to work? No: his faith by working became more perfect, and improved his former approbation, of being reputed righteous, so far as to be thenceforth called the friend of God. And this was written for our instruction, (Gen. xxii. 12.—Jam. v. 23) *ut qui justus est justificetur adhuc*, that every one, who hath attained to moral hope of salvation, should make his election sure by practice of such works as perfect faith and enapt it for sure reliance on God's promises. Dr. Jackson's Works, vol. 1. p. 744.

H. p. 15.

The Apostle mentions the hope of Christians, and the full assurance of hope, &c.] See also the note F. on assurance.—St. Paul speaks of the assurance of hope unto the end, of our holding

fast the confidence and the rejoicing of the hope firm unto the end, and of our holding the beginning of our confidence steadfast unto the end. The general sense and purport of all these passages is the same. In all, the Apostle is speaking not of a vain presumptuous feeling of assurance in the minds of Christians respecting their final salvation; but of a rational and well-grounded, a firm, though humble hope, built on the merits of Christ's redemption, and confirmed by the consciousness of that steady performance of Christian duties, *which results from a sincere faith in his availing Name.* Sermons, chiefly Doctrinal, by the Rev. Dr. D'Oyly, 1827, p. 157.

I. p. 17.

Nobody is to understand this of the belief of the forgiveness of a man's sins in particular, &c.] The most presumptuous and fanatical sort of people are, of all men living, wont to be most assured of God's especial love unto them, and confident that their sins are pardoned. Experience sufficiently shews this to be true, and *consequently that such a notion of faith cannot be good.* MUCH LESS IS THAT NOTION OF FAITH RIGHT, which defines faith to be *a firm and certain knowledge of God's eternal good-will toward us particularly, and that we shall be saved;* which notion, taught in the beginning of The Reformation by a man of greatest name and authority, (Calvin,) was thus lately expressed by the professors of Leyden in their *Synopsis purioris theologie*. "Faith," they say in their definition thereof, is a firm assent—by which every believer, with a certain trust resting in God, is persuaded not only that remission of sins is in general promised to them that believe, but *is granted to himself particularly, and eternal righteousness, and from it life, by the mercy of God, &c.*" Which notion seems to be very uncomfortable, as rejecting every man from the company of believers, who is either ignorant, or doubtful, not only concerning his present but his final state; who hath not, not only a good opinion, but a certain

knowledge, of his present sincerity and sanctity, yea, not only of this, but of his future constant perseverance therein. So that if a man be not sure he hath repented, he is, according to this notion, sure that he hath not repented, and is no believer. How many good people must this doctrine discourage and perplex ! Dr. Isaac Barrow, Sermon on Justifying Faith.

No man should be puffed up with conceit, that God hath a singular regard to him. For all such conceits are groundless and vain : in them men do miserably delude themselves. No man can otherwise find any assurance of God's special love to him, than upon a good conscience ; testifying, that he doth sincerely love God, and endeavour faithfully to obey His commandments. No man should despair of God's favour ; seeing God hath no particular aversion from any ; but every person hath the same grounds of hope. If we can buckle our hearts to observe our duty, we may be sure to be accepted. *If thou doest well, shalt thou not be accepted ?* Gen. iv. 7. Dr. Isaac Barrow, Sermon on Rom. ii. 11.

K. p. 17.

His meaning is not, Believe that Christ died for thee in particular, and thou shalt be saved ; but this, Believe that Jesus Christ was sent by God to be the Saviour of the world, and become a disciple of his, and then thou shalt be saved.] And they (Paul and Silas) told him, (the jailer,) that the receiving and embracing the doctrine of Christ, and regulating his life according to it, was that which was required of him and his family. Hammond, Paraphrase on Acts xvi. 31.

In short, this faith is nothing else but a true, serious, resolute embracing Christianity ; not only being persuaded that all the doctrines of Christ are true, but submitting to his will and command in all things. Dr. Isaac Barrow, Sermon on Justifying Faith.

That doctrine that holds that the covenant of grace is not established upon conditions, and that nothing of performance is required on man's part to give him an interest in it, *but only to believe that he is justified*; **THIS CERTAINLY SUBVERTS ALL THE MOTIVES OF A GOOD LIFE.** Dr. South, Serm. vol. vii. p. 102.

What is to be understood by *faith in Christ*? Is it no more than a bare belief that Jesus is the Messiah? There are those who will tell you, it is no more; and that faith is so much one, that one proposition contains it all. But, alas, they seem to have overlooked all the rest of the New Testament. For it is evident from innumerable places in it, that a great deal more is meant by it, viz. a firm persuasion of the truth of many propositions relating to our Lord and Saviour, either as grounded upon his authority, or belonging to his person. And it was remarkable, that Christ himself began his preaching with calling upon men *to repent*, and to *believe the Gospel*; by which it appears, that to *believe in him*, and to *believe the Gospel*, are synonymous terms. But the Gospel contains many other truths, besides that one, that he was the Messiah. And I desire to hear, what it would signify, barely to know that Christ was he that should come into the world, without knowing why he came, and what benefit his coming was to sinful man. Nothing certainly. And therefore by the Apostles also *faith in Christ* is sometimes called the *believing the Gospel*, (Phil. i. 27.) and the *faith of the Gospel of Christ*, (1 Pet. iv. 17.) and sometimes the *belief of the truth*, (2 Thess. ii. 12, 13.) viz. that body of truth, signally so called, which was taught by himself and his Holy Spirit in the Apostles. Likewise in other places this faith is called the believing, hearing, receiving the Word of God, of Christ, of his Apostles; the receiving Christ's testimony, and (which is the same) receiving Christ himself, and coming unto Christ. All these several expressions mean the same as faith in Christ; who being the Mediator of the New Covenant, and all other evangelical truths

either coming from him or centering in him, faith in him is a very proper and comprehensive expression for the whole belief of the Gospel-dispensation. Dr. Delaune, Margaret Professor of Divinity, Oxf. Sermon. 1728, p. 230.

It is the leading tenet of modern enthusiasm, that any one by *suddenly* believing that Jesus Christ shed his blood for *his* sins, is instantaneously regenerated and justified; or, to use their very language, *only believe, and you are saved!* Rev. J. Allen, Sermon. before the Univ. of Oxford, 1761, p. 9.

The presumptuous enthusiast, or wild solifidian, whose belief is, that *faith alone without works* is effectual to salvation, will argue thus; "As my salvation is of *"grace,"* it is *"the gift of God;"* and, seeing it is His gift, I have nothing to do but to embrace it through *faith*, which faith is likewise the gift of God. As all therefore comes from Him, and nothing from myself, my salvation is most certain, because it rests upon His promises, which are infallible. *I feel* this heavenly gift now within me: I acknowledge its sovereign power, and God forbid I should boast of any thing else. *Works* therefore are excluded, *not only as unnecessary and useless*, but as dangerous and derogatory from my Saviour's merits, and tending to introduce that self-boasting which ought to be renounced." On the other hand, the man of a gloomy and desponding temper will wrest the same passage of Holy Scripture to his own destruction, after this manner: "If God hath not determined to save me, all that I can do will be of no avail. His gift is not yet bestowed upon me. I feel no such faith, as is here described; and till I do, I must consider myself as a lost man. My own endeavours, I find, are altogether unprofitable. They cannot save me; while He alone, who can save me, will not do it." Thus these two sorts of men distort the Scriptures by quite contrary methods, and make them speak two languages *as opposite to truth, as they are to each other.* Dean Tucker, Sermon. 1776, p. 40.

Faith and obedience, and not faith only, are essential to our final salvation and justification. *One will not save without the other.* If it be said, "Believe, and thou shalt be saved;" it is also said, "Do this, and thou shalt live; forgive, and ye shall be forgiven." Bishop of Salisbury's Charge, 1827, Append. p. 86.

See also the Note X. on Good Works.

L. p. 18.

His faith consisted in believing steadfastly the revelations of God to him to be true, how improbable soever the matter of them seemed to flesh and blood; and upon this belief quitting his country and friends, and disposing himself to pay entire obedience to the commands of God.] The faith, which made Abraham to be called the friend of God, is a *faith that was perfected by doing*; a faith, which made him offer up his only son upon the altar. It is true, "he did in hope believe against all hope," (Rom. iv. 18.) So that his faith was stronger than a contradiction; but yet his resolutions of obedience seem stronger than his faith; for he did that even to the cutting off the grounds of all his faith and hope. He trusted God would make his promise good to him; make "all the nations of the earth be blessed in the seed of Isaac;" though Isaac had no seed, nor could have, if he should be slain. And he resolved, at God's command, himself to slay that Isaac, so to make him have no seed. His faith indeed did not dispute the great impossibility; but his obedience caused it.—He that will trust to Abraham's example of *believing*, yet will not follow him at all in *doing*, will obey no commands, that is, so far from offering up an only son, he will not slay an only evil custom, nor part with one out of the herd of all his vicious habits; will not give up the satisfaction to any of his carnal, worldly, or ambitious habits; nor sacrifice a passion, or a lust, to all the obligations that God and Christ can urge him with;—he hath nor faith, nor

friendship, no, nor forehead. Dr. Allestree, Regius Professor of Divinity, Oxford, Sermon. 1684, P. I. p. 50.

Let us follow the pattern of holy Abraham, the father of the faithful; the example alleged both by St. Paul and by St. James. He was called by the "free grace of God" from a state of idolatry, (Josh. xxiv. 2.) and "he believed on Him who justifieth the ungodly; and this faith was counted to him for righteousness." But he immediately obeyed the heavenly call, (Gen. xv. 8.) He forsook the idolatrous practices of his fathers, and walked before God, and "obeyed His voice, and kept His charge, His commandments, His statutes, and His laws," (Gen. xii. 1. seq.) And "he commanded his children, and his household, after him, to keep the way of the Lord, to do justice and judgment," (Gen. xxvi. 5.) And his virtue was able to stand the severest trials. When called upon to offer up his only-begotten son, he obeyed, (Gen. xxii. 1. seq.) and thus "faith wrought with his works, and by works was faith made perfect," (Jam. ii. 22.) Let us imitate both the *faith* and the *obedience* of Abraham; and God will be to us, as He was to him, "our shield, and our exceeding great reward," (Gen. xv. 1.) We shall be justified before God, and received into His favour and friendship. Our sincere, but imperfect, obedience shall be accepted; our "iniquities forgiven," and our "sins covered," (Rom. iv. 7.) And, "having peace with God through our Lord Jesus Christ," we shall "rejoice in hope of the glory of God," (Rom. v. 1, 2.) And, when he shall appear in his kingdom, we shall through him "receive the end of our faith, even the salvation of our souls," (1 Pet. i. 9.) Dr. Randolph, Margaret Professor of Divinity, Sermon. before the Univ. of Oxford on Justification, 1768, p. 21.

God foreseeing that the faith of Abraham was of that true and lively nature, which would produce obedience whenever an opportunity offered, imputed it to him for righteousness; and accordingly he did obey upon the very trying occasion of God's

commanding him to "offer Isaac his son upon the altar." His "faith wrought with his works," that is, his faith produced this act of obedience: by it his "faith was made perfect;" and it was proved, that he possessed the genuine principle of human conduct, a conformity to the will of God. He was therefore "justified by works;" for if he had not done this work, or at least expressed a sincere readiness to do it, he would not have been justified, disobedience to the commands of God being incompatible with a state of justification. Bishop Tomline, Refut. of Calvinism, chap. 3.

See also the Note W.

M. p. 18.

These are phrases of man's making, and are not to be found in the Book of God.] See also the next Note. These phrases do much obscure the nature of this great duty, (faith,) and make the state of things in the Gospel more difficult and dark than it truly is; and thereby seem to be of bad consequence, being apt to beget in people both dangerous presumptions and sad perplexities. For they hearing that they are only, or mainly, bound to have such a recumbency upon Christ, or to make such an application of his righteousness, they begin (accordingly as they take themselves to be directed) to work their minds to it; and when they have hit upon that posture of fancy, which they guess to suit their teachers' meaning, then they become satisfied, and conceit they believe well, although perhaps they be ignorant of the principles of the Christian faith, and indisposed to obey the precepts of our Lord. Sometimes, on the other side, although they well understand, and are persuaded concerning the truth of all necessary Christian doctrines, and are well disposed to observe God's commandments; yet because they cannot tell whether they apprehend Christ's person dextrously, or apply to themselves his righteousness in the right manner, as is pre-

scribed to them, (of which it is no wonder that they should doubt, since it is so hard to know what the doing so means,) they become disturbed and perplexed in their minds, questioning whether they believe or no. Thus by these notions, or *phrases* rather, are some men tempted fondly to presume, and other good people are wofully discouraged by them; both being thence diverted, or withdrawn from their duty. Dr. Isaac Barrow, Sermon on Justifying Faith.

N. p. 20.

Phrases—of resting and relying upon Jesus Christ, of having an interest in him, of laying hold upon him and his righteousness, and the like.] Let no man expect events for which he hath no promise, nor call for God's fidelity without his own faithfulness, nor snatch at a promise without performing the condition, *nor think faith to be a hand to apprehend Christ, and to do nothing else;* for that will but deceive us, and turn religion into words, and holiness into hypocrisy, and the promises of God into a snare, and the truth of God into a lie. Bishop Jeremy Taylor, Sermon on Faith working by Love.

There is a notion, devised by some,—that faith is not an assent to propositions of any kind, but a *recumbency, leaning, resting, rolling upon, adherency to* (for they express themselves in these several terms and others like them) the person of Christ; or an apprehending and applying to ourselves the righteousness of Christ; his person itself, and his righteousness, as simple incomplex things, not any proposition, (that they expressly caution against,) are the objects, say they, of our faith. They compare our faith to *a hand that lays hold on Christ*, and applies his righteousness; and to an *eye that looks upon him*, and makes him present to us, and by looking on him, (as on the brazen serpent) cures us. But this notion is so intricate, these phrases are so unintelligible, *that I scarce believe the devisers of them did*

themselves know what they meant by them. I do not, I am sure. For what it is for one body to lean upon, or to be rolled on, another; what for one body to reach at, and lay hold upon, another; what it is to apply a garment to one's body, or a salve to one's wounds, I can easily understand. But what it is for a man's mind to lean upon a person, otherwise than by assenting unto some proposition he speaks or relying upon some promise he makes; to apply a thing, otherwise than by consenting to some proposition concerning that thing; I cannot apprehend, or reach. There is not any faculty or operation of a man's mind, which answers the intent of such notions or *phrases*. Dr. Isaac Barrow, Serm. on Justifying Faith.

Put to your hands to pull down that idol of faith, which hath been set up with so much devotion, and religiously worshipped so long among us; that dead image of faith which so many have adored, trusted in, and perished. I mean the notion which hath been so zealously advanced, how that believing is nothing else but a *relying on Jesus for salvation, a fiducial recumbency upon him, and casting ourselves wholly upon him and his merits, and an applying of his righteousness to our souls.* And if you throw all those other phrases after them, which tell us that it is a *taking of Christ, a laying hold of him, a closing with him, or an embracing of him,* you shall do the better, and the more certainly secure yourself from being deceived. Bishop Patrick, Parable of the Pilgrim.

What shall we think of the loud and repeated cries about a faith, which is said to be shed abroad in men's hearts like lightning? Of a faith justifying the most hardened sinners in a moment, in the twinkling of an eye? Of a faith, which so justifies that the justified can fall no more? Of a faith, which consists in *lolling, rolling, and recumbent* upon Christ? Of a faith, which is only a firm belief that our sins are pardoned, and we already justified, and that the justification, spoken of in Scripture, is nothing else but the sense and knowledge of our

justification past, decreed from all eternity? Of a faith, that Christ obeyed the law, and suffered in our persons, and that his righteousness is formally ours, and consequently that there is no necessity of any righteousness in ourselves in order to our salvation?—What shall we say to these tenets, these vaunts?—May we not think and say, that they are not of God? That they proceed from a spirit which is not His? That they stand in direct opposition to truth, humility, and charity? Rev. J. Allen, Sermon before the Univ. of Oxford, p. 21, seq.

O. p. 22.

This is St. Paul's faith made perfect by love, &c. Such (faith) as is *made perfect* by addition of those duties which we owe to God and our brethren. Hammond, Paraphr. N. Test. Gal. v. 6.

Though it is undoubtedly true, if rightly understood, that by the works of the law no man can be justified, and that faith in Christ is the only true and saving faith; yet are we not to conceive that we may “hold the truth in unrighteousness,” or that this “faith is to be severed from good works,” but rather is “such as operates by love,” that has the power as well as the form of godliness, that draws the heart and affections along with it, and is *consummated by an universal obedience to the moral law*. For neither is the Author of the Old Testament to be thought different from that of the New; nor God's secret will to be opposed to His revealed; nor faith to be set against good works, or the creed against the commandment; there being no article of the one which does not by consequence enforce the precepts of the other, both equally trying the soundness of our doctrine and the integrity of our lives. Adams, Sermon before the Univ. of Oxford, 1716, p. 139.

The participle *ἐνεργουμένη* is, in this place, (Gal. v. 6.) to be understood passively, and ought to be rendered, “Faith

formed or perfected, by love or charity." (Comp. Rom. vii. 5.—2 Cor. i. 6,) &c. Which agrees with James ii. 22. "By works was faith *made perfect*;" and as St. Paul speaks of a *work of faith*, (1 Thess. i. 3,) and St. James of a faith *working with works*, we may conclude, these ought to be reciprocal acts. Rev. J. Allen, Sermon before the Univ. of Oxf. p. 7. n.

There is no kind of necessity or reason, Hammond says, to render *εργαζομαι* in an active, but rather a passive sense, both in Gal. v. 6. and in other passages of St. Paul's Epistles; a position, which he abundantly illustrates, in his note on Gal. v. 6. So Bishop Bull contends for the passive signification; and is not so singular in his opinion of this construction, as some have been pleased to think. Schleusner, I am aware, assigns the active sense to the word in Gal. v. 6. See also an illustration of both the active and passive significations in Poli Synopsis Crit. in. loc. But I may not omit the "Paraphrase and Annotations upon all St. Paul's Epistles by several eminent men at Oxford, corrected and improved by the late learned Bishop Fell," (1703, 3d edit.) where, in the margin of the passage in question, "faith which *worketh* by love," is rendered *perfected*.

P. p. 25.

Without previous obedience to any law.] But "the Apostle could never mean to say that man is justified by faith alone, exclusive of *any* works; and to tell us at the same time, that by faith *alone* he meant the Gospel-faith, WHICH, WE ALL KNOW, DOES INCLUDE WORKS OF MORAL RIGHTEOUSNESS." See the Discourse, in the preceding pages, p. 31.

St. Paul has demonstrated, that if we consider the rigour of the law, all men, both Jews and Gentiles, are concluded under sin, and most necessarily obnoxious to God's wrath. Which reason of his would not be at all prevailing, unless by *works of the law*

he intended only such a perfect obedience as the law requires; which, by reason of man's weakness, is become impossible for him. For it might easily be replied upon him thus: We confess, no man can fulfil the law; but the conditions of the Gospel are not only possible, but by the assistance of God's Spirit easy, to be performed; so that though, for this reason, the former righteousness be excluded from our justification, not only *quoad meritum*, but also *quoad præsentiam*; yet the latter evangelical righteousness is excluded from our justification, only *quoad meritum*. Chillingworth, Sermon on Gal. v. 5.

St. Paul (in the Epistle to the Romans) doth imply, (that which in the Epistle to the Galatians, where he prosecutes the same argument, is more expressly delivered,) that *no precedent dispensation* hath exhibited any manifest overture or promise of pardon. For the light of nature doth only direct unto duty, condemning every man, in his own judgment and conscience, who transgresseth it, (Rom. i. 20.—ii. 15.) but as to pardon, in case of transgression, it is blind and silent. And the law of Moses rigorously exacts punctual obedience, denouncing in express terms a condemnation and curse to the transgressors thereof in any part, (Gal. iii. 10, 12.) From whence he collects, that *no man can be justified by the works of the law*, (natural or Mosaical, or that *no precedent dispensation can justify any man*,) and that *a man is justified by faith*, or hath absolute need of such a justification as that which the Gospel declares and tenders. Dr. Isaac Barrow, Sermon on Justifying Faith.

St. Paul's doctrine, in the Epistle to the Romans, of justification by faith, is delivered in opposition to the Jewish false teachers (frequent in those places where he had planted the Gospel) of justification *by observing the works of the law*. He speaks not here of a justification by faith opposed to *works following faith, and done by faith*; for our justification or condemnation in the day of judgment will be by, and according to, *those*

works, as himself saith, (2 Cor. v. 10, and see Matt. xxv. 35. to the same purpose;) but of a justification which we have, at our first conversion to God, by faith in Jesus, opposed to our former works under the law, and consisting in the remission of our former sins, through Christ's merits believed on; not in the approbation of our former righteousness. (See Rom. iii. 9, 19, 23. Compare Rom. viii. 4, and 1 John iii. 6, 7, 9.) And indeed in this matter St. Paul having a controversy only with the unbelieving Jew, I mean *unbelieving* in the merits and satisfaction of Christ for remission of sin, and in the necessity of being renewed by grace and the Spirit for good works, who sought righteousness through the observance of the moral and ceremonial works of the law by their own strength, and never pretended or thought of any other justification (meritorious or not meritorious) by any evangelical obedience, or by works performed by grace, after Christ's merits; the Apostle had no occasion to make any opposition between faith and these works following it. Paraphrase and Annot. on St. Paul's Epistles, &c. (as before) by Bishop Fell, Pref. sig. b.

What are, and what are not, *the deeds of the law*, excluded by St. Paul from the office of justification? The question may be resolved by St. Paul's declaration in his Sermon at Antioch, (Acts xiii. 39.) "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." The object of the exclusion is evident from the contrast between Him by whom we *are* justified, and *that* by which we are not justified; between that which justifies, and that which cannot justify; between the blood of Christ, which cleanseth from all sin, (1 John i. 7.) and the "blood of bulls and of goats, which it was not possible should take away sin," (Heb. x. 4.) The deeds of the law, therefore, which St. Paul excluded from the office of justification, are the *expiatory works* of the Levitical law. *All* works are clearly not excluded from justification; for repentance and confession are works, the moral works of faith. Even

faith itself is a work, (John vi. 29.) Bishop of Salisbury, Charge, &c. 1827, p. 72.

It is of importance to observe, that while St. Paul and St. James use exactly the same terms for *faith* and *justification*, without any hint that they use them in any other than their ordinary sense, they do *not* use the same term for *works*. St. Paul's full expression for them is *εργα νομου*, *works of law*; and when in the same argument he uses *εργα*, *works*, alone, it must be understood as an abbreviation of the former expression: while St. James always uses *εργα* alone, and never mentions *works of law*. And the reason for this difference is clear. St. Paul is arguing against Jews who believed they could be justified by faith independent of *works of evangelical obedience*, that is, independent of holiness in heart and life. Thus, each Apostle, as might have been anticipated, uses *works* in the sense in which the word was used by those with whom he is arguing. Epistle to the Romans, with Introduction, Paraphrase, &c. by C. H. Terrott, A. M. late Fellow of Trin. Coll. Camb. 1828, p. 42.

Q. p. 26.

Shewing that the Apostles are not inconsistent with themselves, or one another, when they tell us at one time, that a man may be justified by faith alone; yet affirm, on other occasions, that they which believe are indispensably obliged to maintain good works.] The works, required to justification by St. James, are virtually included in the faith whereto St. Paul ascribeth justification. Whence it may seem to imply a contradiction in the very terms, to say we are justified by faith alone without works, if in justifying faith works necessarily be included. Dr. Jackson, Pref. to his *Treatise of Justifying Faith*, 1615.

St. Peter hath long ago observed, that in the Epistles of his brother Apostle St. Paul there are some *θεωρηματα*, *things*

hard to be understood ; which the ignorant and unlearned did in his time, as indeed there are some such still that do so in our time, wrest to their own destruction, (2 Pet. iii. 16.) And he seems in that place, if it be heedfully considered, to have a special respect to St. Paul's Epistle to the Romans, which indeed hath more of those *δυσνόητα*, or difficult passages, than any other of his Epistles. Such is his discourse of *justification by faith without works*, which runs throughout the Epistle, which was abused even in the Apostolic age to a dangerous kind of solifidianism by the Gnostic heretics; against whose perverse interpretation St. James afterwards wrote his Epistle, as an antidote. And indeed St. Paul himself expounds himself, in another Epistle very plainly to the same purpose, (Gal. v. 6.) "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." From whence it is evident, that by the faith to which he attributes justification, he means not an idle faith but a working faith, attended with works of love, both towards God and our neighbour; and consequently that the works he excludes from justification are not evangelical works, or such as are done in and proceed from faith in Christ; but only first works of perfect obedience or sinless works, there being none such to be found among the sons of fallen man; or secondly, works done in the strength of the Mosaic law, without the grace of the Gospel; or thirdly the works of the ceremonial law, such as circumcision, sacrifice, and the like; or fourthly and lastly, all manner of works whatsoever, as far as they are relied on as meritorious causes of our justification or salvation; there being but one only cause of that kind, viz. The meritorious obedience and sufferings of our dear Redeemer and Saviour Jesus Christ. Bishop Bull, Discourse on the testimony of the Spirit of God in the faithful.

No man is more affectionate in pressing a good life than St. Paul; and as he extols faith, and vilifies works, *before* conversion and the covenant, to the last degree, (in which he is not con-

tradicted at all by St. James;) so where he speaks of *faith*, *after* the covenant struck, and in order to the perfecting of a Christian's salvation, he plainly includes the effect in the cause; and intends the self-same thing by faith alone, that St. James means by faith and works both. Dr. Stanhope on the Epistles and Gospels, 13th Sunday after Trinity.

The doctrine of St. Paul is very consistent with that of St. James, though in words they may seem to disagree. St. Paul teaches us, that a man is justified by faith without the deeds of the law; and St. James tells us, that by works a man is justified, and not by faith only. St. Paul's discourse is addressed to the Jews and Gentiles who trusted in their own righteousness, and thought they needed no pardon and wanted neither atonement nor redeemer. These St. Paul would teach that they must not trust in their own works, but must rely wholly on the free grace of God, through the redemption that is in Jesus Christ. And his expression of *the deeds of the law*, (Rom. iii. 28.) seems particularly to point out such law as was given, *before* the preaching of the Gospel, either to Jews or Heathens. But that those who embraced the Gospel, and afterwards submitted themselves to the dominion of sin, should be saved by their faith only, **THIS ST. PAUL IS FAR FROM SAYING. AND THIS IS THE PROPOSITION, WHICH ST. JAMES DENIES.** He is writing to Christians, some of whom misunderstanding, perhaps, and wresting St. Paul's words, *thought, that if they believed in Christ, and professed their faith in him, that faith would save them, though they lived in the practice of sin.* But, St. James teaches, that such faith without works is dead, Jam. ii. 17 seq.) If faith signifies *only a belief of the truths of religion*, such "faith the devils" may have; and therefore such faith can save no man. But if faith signifies a reliance on the Gospel-covenant, such faith includes, and implies, an observance of the conditions of that covenant, and must manifest itself by good works. If any one relies on "the grace of God which bringeth

salvation;" who is not "zealous of good works," his reliance is no true faith, but a vain presumption. St. Paul, therefore, speaking to the Jews, teaches them that they could not be *justified by the works of their law*, but only *by faith in Jesus Christ*: St. James, speaking to Christians, teaches them that this faith was no true or living faith, and would *profit them nothing*, if it did not bring forth the fruit of good works. And this is no other doctrine than St. Paul himself teaches. The faith, which justifies us, is, he says, a faith that worketh by love, (Gal. v. 6.) And, again, as he tells us that "by grace are we saved through faith," (Eph. ii. 8, seq.) so at the same time he teaches us, that "we are created in Christ Jesus unto good works, which God had before ordained that we should walk in them;" and that "we are become dead to the law, that we should bring forth fruit unto God." Dr. Randolph, Serm. as before, p. 10.

R p. 28.

Attend to his doctrine, and obey his instructions.] See the preceding Note K. p. 66, seq.

S. p. 35.

The first is that by which the unconverted are admitted into the fellowship of Christ's church.] Baptism, as he afterwards says, p. 36. But see the doctrine of a first and final justification stated more fully in the Preface to this volume, in consequence of the objections made to it by the present Archdeacon of Ely.

T. p. 35.

The first is going on always, now, in this present time, &c.] 1. The virtue and effect of that first justifying act (baptism) doth continue, (we abide in a justified state,) so long as we do perform

the conditions imposed by God, and undertaken by us at our first justification: holding fast the profession of our hope without wavering, keeping faith and a good conscience; so long as we do not forfeit the benefit of that grace by making shipwreck of faith and a good conscience, relapsing into infidelity or profaneness of life. Our case is plainly like to that of a subject, who, having rebelled against his prince and thence incurred his displeasure, but having afterward upon his submission by the clemency of his prince obtained an act of pardon, restoring him to favour and enjoyment of the privileges suitable to a loyal subject, doth continue in this state, until forsaking his allegiance, and running again into rebellion, he so loseth the benefit of that pardon, that his offence is aggravated thereby. *So if we do persevere firm in faith and obedience*, we shall, according to the purport of the evangelical covenant, continue in the state of grace and favour with God, and in effect remain justified; *otherwise the virtue of our justification ceaseth*; and we in regard thereto are more deeply involved in guilt. 2. Although justification chiefly signifieth the first act of grace toward a Christian at his baptism, yet (according to analogy of reason and affinity in the nature of things) every dispensation of pardon, granted upon repentance, may be styled justification. Dr. Isaac Barrow, Sermon on Justifying Faith.

See also the Preface to this volume.

U. p. 35.

The second does not take place until the last day, when God shall judge and recompense men according to their works.] Let us consider the case of a Christian who has finished his course, and is after this life called before God's tribunal. **HOW IS HE THEN JUSTIFIED?** St. Paul shall tell you. He teaches us, that "God will render to every man according to his deeds in

the day of the revelation of His righteous judgment," (Rom. ii. 5, 6.) And again, "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," (2 Cor. v. 10.) The same we are taught by one greater than St. Paul. Our Lord himself hath assured us, "that the Son of man shall come in the glory of his Father, with his Angels; and then he shall reward every man according to his works," (Matt. xvi. 27.) Dr. Randolph, Sermon as before, p. 15.

See also the Preface to this volume.

W. p. 37.

This he illustrates from the case of Abraham, &c.] See the preceding Note L. p. 69, seq.

X. p. 39.

Good works are also necessary to gain us admittance into heaven.] We hold GOOD WORKS NECESSARY TO SALVATION, and that FAITH WITHOUT THEM SAVETH NOT. Bishop Andrewes, Answer to the Cardinal Perron, 1629, p. 15.

You say, (replies the invincible Chillingworth to his Romish adversary,) You say, *Protestants believe themselves justified by faith alone, and that by that faith whereby they believe themselves justified.* Some peradventure do so, but withal they believe that that faith which is alone, and unaccompanied with sincere and universal obedience, is to be esteemed not faith but presumption, and is at no hand sufficient to justification; that though charity be not imputed to justification; yet it is required as a necessary disposition in the person to be justified; and that, though in regard of the imperfection of it no man can be justified by it, yet

that on the other side *no man can be justified without it*. So that upon the whole matter a man may truly and safely say, that the doctrine of these Protestants, taken altogether, is not a doctrine of liberty, not a doctrine that turns hope into presumption and carnal security; *though it may justly be feared, that many licentious persons, TAKING IT BY HALVES, have made this wicked use of it*. For my part, I do heartily wish, that by public authority it were so ordered, that no man should ever preach or print this doctrine, *that faith alone justifies*, unless he joins this together with it, that universal obedience is necessary to salvation; and besides, that those chapters of St. Paul, which treat of justification by faith, without the works of the law, were never read in the Church, but when the 13th chapter of the first Epistle to the Corinthians concerning the absolute necessity of charity should be, to prevent misprision, read together with them. Chillingworth, Religion of Protestants, chap. vii. §. 32,

We shall be judged and receive our sentence at the last day according to our works. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Forasmuch as ye have done these things unto the least of my brethren, ye have done them unto me," (Matt. xxv. 34, seq.) How do those look to be saved at that day, *who think good works not required to salvation, and accordingly do them not?* Can our Saviour pass this blessed sentence upon them? No: assuredly he will not. Joseph Mede, Sermon on Mark i. 15, Works, ed. 1677, p. 113.

Our best performances being not owing to our own strength, but a certain divine energy which bends and draws our will, they cannot lay any claim to merit; however, they may make us

"meet in some measure to receive the reward which God has promised through Christ," as far forth as we "walk worthy of our vocation in the Lord," ver. 10. Howbeit we must not deny the obligation of good works, though some unwarrantably contend that they are meritorious. Though our own virtues cannot save us, *yet God will not save us without them*. Though our own good works cannot in any justice deserve a recompence, yet are we commanded to do them; and by virtue of God's command they become necessary; for "we must be rich in good works, though we are not to trust in them," and we are animated to perform them as well as we may by God's promise, of His mere goodness, to reward them, however imperfect, if sincere, in and through the righteousness and merits of Christ. W. Adams, Sermon before the Univ. of Oxf. as before, p. 191.

It is the Apostle's command, *Work out your salvation*. Now then, works are necessary to salvation; and it matters little in what degree they are necessary, or how they are to be named; if they are necessary, you must do them, and that is enough to secure the practice of virtue and holiness in the world. And for this reason God works in us, that we may not only will, but do; that is, bring our good inclinations to perfection: for why does God work in us to will and to do, if willing and doing are not necessary to our redemption? And perhaps the good works of Christians may not deserve all the hard words that have so liberally been bestowed on them, if we consider that they are not the works of men, but of God, *for He worketh in us to will and to do*; and therefore our good works are the fruit of His Spirit, and are holy, because they proceed from a holy root, the Power of God dwelling in us. Bishop Sherlock, Sermon on Philipp. ii. 12, 13.

There are indeed several things, which concur to our justification. First, the mercy of God, who through His own free

goodness "sent His Son to be a propitiation for our sins," (John iv. 10.) secondly the merits of Christ, who by his death made an atonement for us; thirdly our faith, whereby we lay hold of and plead the grace of God in the manner prescribed by Him; lastly, *our own good works*, which, though they have no merit, nor proper efficiency in the work of our justification, that being the act of God alone, *yet are they a necessary condition required by God*, to entitle us to His mercy, and to the benefits of the Christian covenant.—The doctrine here laid down, as it is most plainly taught in Scripture, so is it the same which our Church teaches in her Homilies. "Three things," say our Homilies, "must go together in our justification. Upon God's part, His great mercy and grace; upon Christ's part, the satisfaction of God's justice, or the price of our redemption, by the offering of his body and shedding of his blood; and upon our part, a true and lively faith in the merits of Jesus Christ. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified: but it shutteth them out from the office of justifying." (Homily of Salvation, P. 1.) And in the subsequent Homilies our Church most fully teaches *the necessity of good works*, though it denies their merit or sufficiency. Dr. Randolph, Sermon as before, p. 17, seq.

I have chosen to quote fully from the Homilies the descriptions they give of the doctrines of justification by faith, and the *connexion of faith with good works*, not only because they exactly express the opinions I have always entertained on these subjects, but because it appears that the sentiments of our venerable Reformers are perfectly free from those irrational extremes, into which sectarians have so often been betrayed, by their excessive zeal to exalt the necessity of faith, and the insufficiency of all human works *to merit salvation*; truths undoubtedly of the most signal importance, but which have been too frequently debased,

and degraded, by an extravagance and fanaticism utterly abhorrent from the tenets of our truly moderate and Apostolic Church. Dean Graves, Calvinistic Predestination repugnant to the general tenor of Scripture. Disc. in Trin. Coll. Chap. Dublin, 1825. Introduction, p. 15.

Y. p. 40.

And yet be a very wicked person.] See the preceding Note C. p. 59.

Z. p. 42.

They think themselves very good Christians, think themselves entitled to the promises of God, &c.] Reliance upon Christ is an act of faith common to the righteous and to the wicked, so that if this be the cause or the only means of our being in God's favour, the most habitual, nay, the finally impenitent sinner needs not doubt of salvation. For daily experience proves that many, very many, who have promised and vowed, and stipulated at both sacraments, and attended all sorts of preachers, go on in an easy undisturbed way without entertaining any thoughts of their miscarrying, depending upon the mercy of God, and relying upon the merits of his Son, but in the mean while are at a great distance from the Christian life. Ask the living, ask the dying, if such a confidence is not to be found, a confidence as real, as free from dissimulation, as that of the highest proficient in piety. They live in this hope, are ready to die in it, and do actually expire with it. Now this reliance on Christ is a real, but it is not a right one, because it is taken up and persevered in without reason and against Scripture. There is in this case a firm repose on the *merits* of Christ, but then his *commands* are not regarded; the *promises* of the Gospel are embraced, but the *precepts* of it are not followed. And it is this which makes and marks the

difference between the faith, the hope, the reliance, the trust, of a good and wicked Christian, viz. *One practices what he believes, the other believes without practice.* Rev. J. Allen, Sermon as before, p. 18, seq.

AA. p. 45.

God doth not expect of us a perfect obedience, He expects a sincere one.] It is evident that St. Paul esteemed that alone true faith which is productive of obedience, and so doth virtually, although not formally, include obedience, as the effect is virtually contained in the cause. So that the difference between men of judgment, as to *saving faith*, is more in words than sense; they all designing the same thing, that we cannot be saved by that faith which doth not produce in us a *sincere obedience to the laws of God*. Whitby, Preface to the Epist. to the Galatians.

Our sincere, but imperfect, obedience shall be accepted. Dr. Randolph. See the preceding Note, L. p. 70.

In no part of our public formularies is any thing like actual perfect obedience supposed; and in the only prayer which our Saviour himself commanded his followers to use, we pray to God to "forgive us our trespasses." All Christians therefore are taught by their Saviour to consider and confess themselves as sinners, that is, at best as yielding an imperfect obedience. Bishop Tomline Refut. of Calvinism, chap. 3.

BB. p. 51.

It is not to be understood that He hath predestinated any to salvation of His mere favour, without any respect to their conduct, &c.] Whereas we teach and say, that our Saviour Christ offers saving grace effectually to all, we plainly mean that grace which

hath power, strength, and virtue *to save all* ; though all in effect are not saved by that grace : and the want is not in the grace, but in them who despise and abuse that grace. It is a beam of the same brightness that falls upon a clear and a blear-eyed man ; yet both do not see : A talent of the same weight, wrapt up in a napkin, and put to use ; yet both do not yield increase : Seed of the same goodness, sown among thorns, and in good ground ; yet both do not bring forth fruit. The cause is not in the beam, the talent, the seed ; but in the eye, the napkin, the ground. For the very same kernel of seed, choked of thorns, sown in good ground would have brought forth fruit : The very same talent, wrapt up in a napkin, put to use, would yield increase : The very same beam, that dazzled the blear eye, would have made the clear eye see : And the very same saving grace, that is a savour of life unto one, is the savour of death unto another. No odds in the grace, but in the man. We all ten have lamps and light alike to light us to the kingdom of heaven ; yet but five of us, with wise usage, shall keep our lamps and light, and enter in, and five of us, by foolishness, shall let our lamps out, and stand without.—Our contempt and neglect of grace is the cause why any man doth not come into heaven ; and *not any privative decree, counsel, or determination of God.* Archbishop Harsnet, Serm. preached at Paul's Cross, (in 1584,) p. 160. seq.

Let us but satisfy ourselves that we perform the conditions which Christ hath required of mankind, in order to salvation, *which conditions are all summed up in these two words, FAITH and REPENTANCE*, and we may be as certainly assured that we belong to God, and are entitled to His favour, as if we saw our particular names recorded in a book, among them that are appointed to salvation. Away therefore with all doubts and fears concerning our eternal predestination. Let us never be solicitous in inquiring, whether God hath decreed such a particu-

lar number of persons (in exclusion to the rest of mankind) to eternal life; or, if He hath done so, whether we be in the number of them; but let us take care to secure our own duty. "Secret things belong to the Lord our God; *but the things that are revealed, to us, and to our children, that we may do all the works of His Law,*" as we have it in Deuteronomy. Let us take care to obey God's commandments. Let us live as well as we can; and if we do so, it is certain we cannot miscarry. Archbishop Sharp, Sermon on Luke xiii. 23.

That God hath destined the greatest part of mankind to endless calamity, *without any respect to their doings*; that He hath two wills, viz. a secret and a revealed one; that His revealed will is, *that He would have all men to be saved*, and His secret one, *that He would have the greatest part of them to perish*; that He hath imposed a law upon men which without His irresistible grace they cannot obey; and, notwithstanding He hath decreed to withhold this grace from the greatest part of them, is resolved to persecute *all* that do not obey it with everlasting flames of vengeance; these are all of them such opinions as reflect very dishonourably upon God, and have no other foundation but a few particular phrases and obscure passages in Scripture; not only abundance of plain texts, but the general drift and scope of it, (Scripture,) being of a quite contrary sense. Dr. Scott, of the Christian Life, P. II. chap. 6.

The thirty-first Article of the Church of England declares, "that the oblation of Christ was a perfect redemption, propitiation, and satisfaction for *all* the sins of the *whole world*, as well original as actual." Now I cannot, consistently with this doctrine, possibly interpret the seventeenth Article concerning Predestination so as to exclude any person whatsoever from the benefits of this expiatory sacrifice by a supposed absolute, unconditional, irreversible decree of God, subsisting from all eternity.

Not a single person is excluded by the former Article from the benefits of Christ's redemption: the latter therefore does not only not require, but will not allow me to receive it in a sense which of necessity shuts out the greater part of the world from a possibility of salvation. I am not authorized by any of our Articles to search into the decrees of the Almighty, as they respect the final state of particular persons. *They stand or fall to their own master.* I acquiesce, as I am directed by the Articles to do, in the general declaration of God's promises and threats, and in the assurance which the Scriptures give me, that *the Judge of all the earth will do right*, and that *He will reward every man according to his works.* Archdeacon Tottie, Charge to the Clergy of the Archdeaconry of Worcester, 1772, p. 12.

The word *prepare* (Matt. xx. 23. "for whom it is *prepared* of my Father,") implying in the literal sense of it, a *previous* determination of the *end* alluded to, and the taking measures *before-hand* for the accomplishment of it, may be interpreted by some as favouring a very mistaken notion that the rewards of another life have been *fore-appointed* to certain persons, who have therefore been *elected* to the enjoyment of them: And moreover, because, in another passage of this Gospel, "the blessed of God" are called upon to "inherit the kingdom *prepared for them from the foundation of the world,*" (St. Matth. xxv. 34;) that therefore this election of them hath been by a decree antecedent to their very existence. Now, though the word *prepared* does indeed imply a *previous* designation of the thing spoken of, and in the present instance a designation of it from the beginning of all things: yet it only implies a designation of the *thing*; it does not imply that the *persons* for whom this designation is made, and these blessings prepared, are *arbitrarily* and *unconditionally* chosen and appointed to them. No: the rewards are indeed *prepared*, and have been prepared *from all eternity*; but they are

prepared only for those who shall have prepared *themselves* for the rewards. And this is plainly supposed to be the case in every passage of Scripture in which the same expression is made use of. Thus, when our Saviour represents himself as sitting in judgment, and calling upon "the blessed of his Father to inherit the kingdom *prepared* for them *from the foundation of the world*," (Matth. xxv, 32, 34,) who are these blessed of his Father, for whom this kingdom hath been so long *prepared*? Not a set of persons whom the Father had *fore-appointed* to this happiness *without respect to their conduct*; but the good and virtuous, who, he foreknew, would render themselves deserving of it *by their conduct*; for to *these* only, after separating them from the wicked, are these words supposed to be spoken. Thus again, when he told certain of his followers, a little before he suffered, that he was "going to *prepare* a place for them in his Father's house." (St. John xiv. 2;) who are they to whom this promise, so full of comfort, is addressed? Not persons *indiscriminately* and *arbitrarily* taken from the multitude of those who had embraced the profession of the Gospel; but his faithful and true disciples; the voluntary companions of his solitude, and partakers of his sufferings; whose constancy and fidelity had been tried and approved in a long and steady perseverance in the belief of what he taught, and the practice of what he commanded. Rev. O. Manning, Disc. on Election, Sermon. vol. 1. p. 262, seq.

Every prayer of a believer in decrees, if it is not a mere expression of thankfulness, must be either a hypocritical form, as it is with those Mahometans who are practical predestinarians, or it must be a virtual contradiction of his own belief: and, in truth, *it is only because that contradiction is deeply implanted in the principles of our rational nature, that the belief itself is not more extensively mischievous.* Dr. Sumner, (present bishop of Chester,) Apostolical preaching considered, p. 59.

CC. p. 51.

He hath freely called the nations of the earth, &c.] We learn by this sentence, (Matt. xx. 16,) that *many are called*, that the preaching of the Gospel is *universal*, that it *appertaineth to all mankind*, that it is written, "THROUGH THE WHOLE EARTH THEIR SOUND IS HEARD." Now seeing the Gospel is universal, it appeareth *that he would have all men to be saved, and that the fault is not in Him if we be damned*. For it is written thus, "God would have all to be saved," (1 Tim. ii. 4.) His salvation is *sufficient to save all mankind*, but we are so wicked of ourselves that we refuse the same, for we will not take it when it is offered unto us; and therefore he saith, "Few are chosen;" that is, few have pleasure and delight in it. Latimer, Sermon on Septuagesima Sunday, 1552.

It is a piece of justice to acknowledge the right and interest of EVERY MAN IN HIS SAVIOUR. A wrong to exclude any; to confine and appropriate this great blessing; to engross, to inclose a common; to restrain that, by forging distinctions, *which is so unlimitedly expressed*. The undertakings and performances of our Saviour did respect *all men* as the common works of nature do, as the air we breathe in, as the sun which shineth on us; *the which are not given to any man particularly, but to all generally*; not as a proper inclosure, but as a common, they are indeed mine, but not otherwise than as *they do belong to all men*. A gift they are to all equally, though they do not prove to all a blessing; there being no common gift which by the refusal, neglect, or ill usage of it, may not prove a curse, "a savour of death." Dr. Isaac Barrow, Sermon on Universal Redemption.

In the language of revelation from the beginning, salvation is always spoken of as *an universal blessing*. The promise to Abraham was, "In thy seed shall *all the nations of the earth* be

blessed." More need not be said at present to shew, that religion never was of that narrow and contracted spirit which some would ascribe to it, but was always conducted on principles of the most free and unbounded benevolence. If it had not been limited for a while, it must have been lost ; and the general communication of revealed truth, which Christianity hath made, could not have been brought about, but by its temporary confinement. Rev. J. Rotheram, M. A. Serm. before the Univ. of Oxf. 1762. p. 31.

The notion of *universal redemption* runs through all the OFFICES OF OUR LITURGY, which may be considered, in general, as the best comment upon the (39) ARTICLES (of Religion,) and a sure criterion of the sense of the compilers of them ; and *wherein we do not find the least countenance given in any one instance to the rigid notions of Calvinism*. The point of *universal redemption* is the chief article of the dispute betwixt the Arminians and Calvinists, and (as the learned Doctor Whitby observes) *draws all the rest after it*. The Church therefore, in this LEADING AND FUNDAMENTAL POINT OF ALL, opposes in direct terms the doctrine of Calvin. Archdeacon Tottie, Charge as before, p. 12.

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